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Presbyterian Church of England.



REPORT
OF THE
FOREIGN MISSIONS

CHINA, FORMOSA,
THE STRAITS SETTLEMENTS, AND INDIA,

SUBMITTED TO THE SYNOD,

1903.

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REPORT OF THE FOREIGN MISSIONS

SUBMITTED TO THE SYNOD, 1903.

The Situation in the Mission Field.—Our Rampore Boalia and Singapore Missions are on British territory or (in Johore) in a Malay State under British protection, and the work is therefore sheltered from hostile assaults. Sir John Woodburn, the late Lieutenant-Governor of Bengal, appreciated the Mission enterprise, and paid a kindly visit to the Hospital in Rampore Boalia last year. His successor, Sir A. H. Leith Fraser, charmed London Presbyterians by a fresh and valuable speech at the Queen's Hall May Meeting two or three years ago; so that his sympathies also are assured. In Formosa the Japanese have not had much success as yet in gaining the goodwill of their Chinese subjects; but they are friendly to the Missionaries, though some of their administrative regulations (heavy Customs duties, for example, and their dislike of any country schools which keep the Chinese boys and girls from their own schools) have been vexatious.

It is the Missionary situation in China which is still a matter for perplexed and anxious thought, the more so because experienced observers disagree in their forecasts of the future. It is scarcely surprising that there should be still echoes of the dreadful storm of 1900, rebellions, riots, and even martyrdoms. Last August two devoted agents of the China Inland Mission in Hunan (Messrs. Bruce and Lewis) were murdered by a mob infuriated by a revival of the scandalous charges against Missionaries which used to be poured forth from Changsha, the Hunan capital. In the Western Province of Sichuen a number of Chinese Christians have been cruelly killed. In the maritime

province of Cheh-kiang there have been serious disturbances, really anti-Romanist, rough protests against the high-handed proceedings of Roman Catholic priests. In Kansuh, Shensi, and Sichuen, in the North-west, and in Kuang-si in the South, there have been organised rebellions—Boxer uprisings in the Northern provinces; an anti-dynastic rebellion in Kuang-si, professing friendliness to foreigners, and a wish for large reforms. All these insurrections seem to have been quelled or to have died out. But rumours of further and even more extensive movements are in the air: ‘not one ocean demon [Westerner] to be left alive in Kansuh and Shensi’ is one of the current threats. ‘We live at the foot of a veritable Mont Pelée,’ says a Kuang-si Missionary. ‘We are never secure against violence.’ And as if to show that the Court has learned little from the disasters and humiliation which followed the massacres of 1900 and the siege of the Legations in Pekin, the Western ambassadors have had to protest—happily not in vain—against the appointment to the Shansi Viceroyalty of an official who took part in the shameful deeds of that black year.

On the other hand, China is open as never before to Western science and learning, and to the religion the West takes back to the East. There is no change of feeling in the Manchu officials in Pekin; most of them doubtless still haughtily hostile to the ‘barbarian’ West. But even if only open through fear, the open door is of good omen. The Empress Dowager is learning English! Questions about the Bible are now often put in the examinations which are the road to all Government posts; a fact which probably accounts for that readier purchase of complete New Testaments than of Scripture portions which some of the Bible Society colporteurs report. (The sales of Scripture portions and of New Testaments and Bibles in China last year were largely in excess of any previous year.) Yuan Shih-Kai, one of the most enlightened of Chinese statesmen, is Li Hung Chang’s successor in the premier Viceroyalty of Chih-li, the province to which Pekin belongs. Chang Chih-Tung, also and even more avowedly the friend of progress and of Western ideas and institutions, and not averse to Missionary work,¹ is Viceroy of Kiang-su, an important Northern province. (The limitations of non-Christian Chinese good sense are curiously illustrated by a memorial presented to the Emperor in the end of 1902 by Chang Chih-Tung, then Viceroy of Hunan, and Tuang Fang, Viceroy of Hupeh, another influential advocate of reform, praying for an imperial edict of commendation for the son of the Viceroy of Sichuen, who committed suicide before his mother’s coffin, in order to wait on her in the other world. And the edict has been solemnly issued from Pekin!) By imperial decree a College for Western Studies is to be established in each of the provincial capitals; ten of these Colleges are already started, each with an annual income from the State of £6,000. Dr. Martin, the distinguished American Missionary who became the first

¹ To Chang Chih-Tung and Yuan Shih-Kai was largely due the safety of the Missionaries in Mid and South China in 1900. ‘I have now no suspicions whatever as to the motives and work of Protestant Missions in China.’ So said Chang Chih-Tung last October. (He is about to become Viceroy of the two provinces, Hunan and Hupeh, a position of immense influence.)

President of the Imperial University of Peking, has been recalled from America by Chang Chih-Tung to preside over the Wuchang College. Yuan Shih-Kai has invited an American Congregational Missionary, Rev. C. M. Tenney, to be Superintendent of Education in Chihli. Dr. Timothy Richard is to have supreme control of the Shansi College. Dr. Hayes, an American Presbyterian Missionary, is to be the Principal of the Shantung College. If, however, the authorities insist on a regulation they have issued, that every student in these Government Colleges shall, twice each month, prostrate himself before the Tablet of Confucius by way of worship, Christian students and Christian teachers alike must obviously withdraw. It seems plain that the Court is now swayed by the forces of reaction, now by the reformers. It gives and takes back. It consents to a step of some foresight, and then mars its consent. And in any case for a genuinely Christian direction to the advanced education of Chinese lads, Missionary High Schools and Colleges would be necessary, even if the Government institutions were not shut against all but Confucians by idolatrous observances. It will be evident how confused and conflicting are the signs and omens which make up the situation; and how hazardous would be any prediction of the conditions under which the Mission enterprise will have to be carried forward. For the present, at any rate, everything spells opportunity. The local mandarins are mostly civil and even helpful. The people seldom fling 'foreign devils' at the Missionaries. Chapels are thronged—even if many of the hearers come because of the new belief that the foreigners possess a wonderful power. Of that they have been convinced by the ignominious flight of the Court from Peking, the public expiation services and ceremonies wherever Missionaries were massacred, the indemnities for the destruction of Mission property, the many proclamations widely published, praising the teaching of Jesus,¹ enjoining respect to the Christian teachers, and forbidding the molestation of the converts. The Mission High Schools and Colleges are full everywhere; not that the youth of China wants the Western faith, but it understands its need of the Western education, and for that parents and lads will 'risk' the Christian influences. Hunan is occupied by several Missions, peacefully planted in Changsha, the capital, and several other large cities. The capital of Honan, also formerly a bitterly anti-foreign province, has permitted the establishment of a Mission within its walls—the last provincial capital to yield an entrance to the Gospel. Almost every Mission Station wrecked by the Boxers is again a centre of Missionary activity; and (with the full consent of both foreign consuls and mandarins) the lady Missionaries have returned as well as the men. 150,000 students sat last year for the higher Chinese degree, equivalent to M.A.; a million and a half for the B.A. degree. To the students at several of the great centres of Examination—Changsha, for instance (impossible as that would have seemed at the last M.A. examination five years ago), and Chentu in Sichuen, the province recently most disturbed, packets of Christian literature have been offered, and by almost every student

¹ The former Viceroy of Shansi, now promoted to the governorship of Sichuen, in a proclamation issued last June, says:—'Jesus in His instructions inculcates forbearance and forgiveness, and all desire for revenge is discouraged.'

gratefully accepted—the mandarins facilitating the distribution. In Ningpo the gentry are building a College, and have offered its principalship to a Missionary, with liberty to observe the Lord's Day. The head of the Government College of Sui-chou, in Hupeh, is an old pupil of the Wesleyan Mission High School in Wuchang, a devoted Christian, who consented to accept the appointment on condition that he was not required to worship the Tablet of Confucius, nor to teach secular subjects on Sundays, and that he might do Christian work in connection with the Sui-chou Church. There are, no doubt, elements of unsettlement in the Chinese Empire; but the present opportunity for Christian work is practically unlimited, and the people everywhere are at least ready to listen.

The Light from the Year of Trouble—1900.—It is possible now to estimate with reasonable accuracy the number of martyrs. The Protestant Missionary band who suffered death, including men, women, and children, numbered close on 200. Of Protestant native Christians 5,000 at least were killed, and 25,000 Roman Catholics. Some of those who died for the faith were boys; others were only inquirers. Some recanted; a good many accepted a certificate which said that they had given up the Christian worship. Is it not significant that most of those who thus compromised the Christian testimony are seeking afresh admission to the Church? Of those who suffered death a large number were offered their lives and liberty if they would return to idolatrous observances. And there are wonderful instances reported of joyful fortitude under wicked tortures. And now from the Churches of the martyrs we are told of a deeper spiritual tone, and a quickened Christian intelligence, as a direct fruit of the testing time. 'With hands maimed for life, and the cross branded on her forehead with a sword,' writes a C.I.M. Missionary in North China of one who had passed through the fire but had survived, 'she prayed at a Church meeting first for her enemies, and then that God would make His people in England willing to come and shepherd His little flock in China, who had suffered.' The martyrs have vindicated the Mission enterprise!

Nor can it be forgotten that multitudes of Chinese men and women, not Christians, and often at much peril to themselves, sheltered their Christian neighbours in the days of storm, and succoured the little Mission companies escaping from inland stations. The names of Hsu Ching Cheng and Yuen Chang should be had in grateful remembrance—the two statesmen who changed the Empress Dowager's command to the Viceroy, 'Exterminate the foreigners,' into 'Protect the foreigners,' knowing that their own death would be the penalty of their disobedience. Three Missionary families (London Missionary Society) from Chi Chow in the metropolitan province of Chih-li were given a military escort to the coast. The Boxers met the party and bade the soldiers give the Missionaries into their hands. 'If you want to kill the foreigners you must first kill us,' they answered. A Missionary and his wife and their infant child coming down from the interior of Shansi were attacked and robbed. For days they wandered about helplessly. Young Chinese mothers in hamlets where they were permitted to hide nursed the foreign child, and by many compassionate non-Christian

hands they were assisted to escape. Such stories of pitying aid every Missionary who finally reached a place of safety had to tell. It is not wonderful, then, to learn that the Native Preachers and the Church members also risked their lives fearlessly on behalf of the Missionaries. And if our own Missionaries were unharmed and of our Chinese Church members only one lost his life, we owe that largely to the Fuhkien Viceroy and his chief officials, who disregarded the Empress Dowager's edict, and repressed firmly every disturbance in the province which might have caused such rioting and bloodshed as prevailed in the north of the Empire.

If it is too soon to be confident that peace all over China is assured ; if this greatest of Mission Fields be in some ways specially difficult and hazardous, surely the high qualities and possibilities of Chinese character shine out from the lurid record of blood and ruin of a sad year. And Christian Missions are loudly summoned to occupy every corner of the Empire, while it stands ready as never before to listen to voices from the victorious Western world.

The Mission Finance.—It is at this crisis of opportunity, large and urgent in our Chinese field as in the rest of China—*urgent*: for it might soon pass from us—that a deficit of £4,500 on the year's transactions gives the Committee the gravest concern. An appeal has been issued, asking that a systematic method of gathering the Missionary offerings of our people be established in each Congregation, and setting forth the present position of the Mission Funds. Unless the response be adequate, so far from meeting the call of the situation in China for a forward movement, *it will be necessary to withdraw from some part of our existing work.* A few years ago we were searching and praying for men. The prayers have been answered. The men have been given us—men of unquestioned gifts and devotion ; some of them now at their posts, some ready to go, whom the Committee is pledged to appoint ; others (Westminster men) pursuing their studies, with the Mission as their goal. It cannot be that the Church will now refuse to accept the men whose hearts have been touched by her own petitions for workers, and by the greatness and joy of the Mission service.

The financial emergency is not a creation of the past year. The Synod has been told again and again of the noble legacy of Mr. George Sturge, a greatly respected member of the Society of Friends—one of many beyond our own Church and the circle of our Scottish friends, who have shown their confidence in the methods and results of our Missions by generous donations and legacies. Mr. Sturge made the Committee one of six residuary legatees. The estate, after meeting specific legacies, has yielded a quarter of a million—£42,000 of which has been our share. £22,000 has been paid in varying amounts during the last eight or nine years, and has met what would otherwise have been an annual deficit of £3,000. The final instalment, £20,000, was paid last year. The largest part of that sum the Synod instructed the Committee to set aside for the Mission buildings (Missionaries' houses, schools, and hospitals), necessary to complete the fitting equipment at our different centres. The previous instalments exhausted, and the present year having begun with a debit balance exceeding £2,000, we are henceforth dependent on

ordinary sources of income for the carrying on of the great work with which God has honoured our Church.

Are the resources of our people unequal to the summons? Twenty years ago, in the year 1882, with a membership of 57,400, the Church contributed £10,800 to its Foreign Missions, including £1,724 from the young people, and £2,080 of donations, mostly from our own members. The Women's Missionary Association in that year raised £2,400, making the total sum given by our own people £13,200, to which friends in Scotland added £2,700. Last year £13,000 was raised by Congregational contributions, the Juvenile Fund (£2,512), donations (fully £1,700), and the Westminster Students' Missionary Association (£500). The £492 contributed by Christian Endeavourers, and the £5,643 gathered by the Women's Missionary Association, make a total Missionary income, contributed by our own people, of £19,100; our membership being now 79,620. To this sum the Scottish Auxiliary, to whose generosity we owe a great and constant debt of gratitude, added £2,120. It is only fair to acknowledge that the Mission givings of the Church have therefore grown with her growth. But (1) more than half of the increase is due to the zeal of the Women's Missionary Association, which has been thus able to add considerably to its agents, the high worth of whose labours is warmly attested from every Mission centre; and (2) the annual Mission contribution per member remains at a figure which cannot be considered a sufficient discharge of the Missionary responsibility of the Church. £13,200 in 1882 represented an average of 4s. 7d. per member. £19,100 contributed last year is equal to 4s. 9d. per member. Many of our Congregations give much less than 5s. per member. Twenty make no Missionary contribution; of twelve more the contributions do not exceed 20s. If the Congregations now giving less than 5s. per member would reach that level at once, other Congregations and individual donors also endeavouring some increase, the present work would be provided for. Is it too much to ask from a Church claiming the reputation of a Missionary Church? 'The Church can do large things much better than she can do small things.' It is true. Might not a good many of our more prosperous Congregations each assume the responsibility of the support of a Missionary—at least, his salary; perhaps, also, the other expenses of his work? And might not groups of neighbouring Congregations set that ambition before themselves? Our Christian Endeavourers intend to build their own hospital and maintain their two representatives in Suabue. If their delightful enthusiasm could be communicated to their seniors, the financial stress would disappear. The Church may rely, the Committee is well assured, on the help of the Missionaries in the present emergency, both by a rigid economy in every item of expenditure, and by the most rapid development possible of self-support, both in the medical work and in the maintenance of preachers and the erection and repair of chapels, country schools, and preachers' and pastors' houses. But economies in the conduct of the work must be met by greatly augmented gifts from the Church at home; otherwise the work must be seriously curtailed.

The Mission Staff.—The first Missionary recruit of the year was Mr. Murray, once our Minister in Crook, then Minister of the Presby-

terian Church in Penang, where he mastered the Malay language, and did valuable Missionary work. Mr. Campbell Moody having passed on from Singapore, where for a time he laboured amongst the Amoy-speaking Chinese, to his old post in Taichu (Chianghoa, Formosa), Mr. Murray, who had been supplying the Singapore pulpit while Mr. Walker, the Minister of the Church, was at home on furlough, accepted the appointment of Missionary to the Straits-born Chinese in Singapore and Johore, whose colloquial speech is Malay. The ' Babas ' are a most important and influential section of the Singapore community, and Mr. Murray is well fitted to gain their interest and build up a strong Baba Church. The only other addition to the Ministerial Missionaries is Mr. Horace F. Wallace, son of Dr. Wallace, of the United Free Church, Hamilton (once one of our Sunderland Ministers). Mr. Wallace was a highly distinguished student in the United Free Church College, Glasgow. He will take part in the ordinary work of the Swatow Mission; but a large part of his strength will be given to the direction of the Swatow Anglo-Chinese College, for whose equipment of buildings we are to be indebted to the generosity of Mr. Hou Teng-ia, a member of our Swatow Church. Two young doctors have been added to the list of our Medical Missionaries—both appointments of special interest: Dr. G. Duncan Whyte, son of Mr. Robert Whyte, appointed to Swatow as Dr. Lyall's colleague; and Dr. Robert Morison, following his father to our India Mission, but first to spend two years at the Ranaghat Medical Mission, not far distant from Rampore Boalia, the director of which is Mr. James Monro, once head of the London police. Dr. Morison will acquire Bengali and be thoroughly trained in all the methods of a successful medical work, and then pass to our own Mission ready for efficient service. For each of the two Ranaghat years, he is to receive a personal allowance of £50—his salary beginning when he joins the Rampore Boalia staff. Both he and Dr. Whyte have had borne to them the warmest testimony, for medical qualifications and for modest worth and Missionary devotion.

Mr. Ede, detained at home a year after the expiry of his furlough by a serious illness, has returned to Wukingfu with health greatly restored. He and Mrs. Ede were eagerly welcomed by the Wukingfu staff, and by the Native Christians. Dr. Landsborough and Mr. Ferguson have had attacks of tropical ailments, but are both again at work. Of the wives of Missionaries, Mrs. Barclay's health has caused some anxiety, which happily has passed away. Mrs. Cook also has had a good deal of illness. Mrs. Smith has been compelled to come home from Rampore Boalia, and Mrs. Preston Maxwell (accompanied by her husband), from Changpu—in both cases with good hope of complete recovery. The health of the rest of the Mission staff has been good during the year.

Dr. Gibson, of Swatow, and Mr. Campbell and Dr. Anderson, of Formosa, have visited many of our Congregations during their furloughs. When they leave for another term of service next October they will carry with them the affectionate remembrances and sympathies of the peoples whose minds and hearts their story of the Mission has delighted and impressed. Dr. Muir Sandeman has been winning for himself and the

Swabue Mission a large place in the thoughts and resolutions of our Christian Endeavourers, many of whose societies he has met. The cost of his new Hospital has been undertaken by the Christian Endeavour Societies with splendid courage. Its 60 beds are being allocated to Societies—a special contribution of £16 entitling a Society to call one of the beds its own. Already nearly half of the 60 are promised. Dr. Sandeman also will sail for China next October.

Mr. Nielson has accomplished his first term of service in Formosa, and his furlough has begun. Dr. Lyall may be home in time to address the Synod—his new hospital finished and opened with every sign of public interest just before he and Mrs. Lyall left Swatow. Dr. Preston Maxwell will be at home also for a little while, and will assist Dr. Lyall and Mr. Nielson in Deputation work.

The Synod's Foreign Mission Deputies.—The Visitation of the Congregations of the Church by specially appointed Synodical Deputies is now finished—the Presbyteries of Durham, Yorkshire and Birmingham, the last to be overtaken, having been visited during the past year. The Deputies were the Revs. J. Howie Boyd (Convener), W. S. Herbert Wylie, Douglas McLellan, William Rogerson, W. B. Cooper, John Rutherford, and Messrs. W. Grant Paton and Alexander Taylor. The Presbyterian Mission Committees cordially assisted the Deputies, and all the arrangements were successfully carried out; the Deputies receiving the kindest welcome from Ministers and peoples—their own hearts stirred (so they told the Committee) and the Churches quickened. They found some of the Congregations well organised for Missionary ends—systematic collections of Mission contributions (for the General Mission work, for the W.M.A. work, for the Juvenile Mission Fund) and large circulation of the 'Monthly Messenger and the 'Children's Messenger' (500 copies of the 'Monthly Messenger' in one Church; in another 250 'Monthly Messengers' and 300 'Children's Messengers'). In other Churches the organisation is defective and the Mission literature has no place. 'No literature circulated, as all attention is concentrated on a localised magazine'—so runs the report concerning one Congregation.

'While rejoicing in every method by which the Missionary sentiment finds expression in gifts, the Deputies earnestly pressed on Office-bearers the propriety and benefit of coming into line with the tried and approved methods of the Church in relation to Missionary finance, and the circulation of the "Monthly" and "Children's Messengers." The suggestions of the Synod's Deputies were cordially received.'

Probably every department of the work of our Church suffers—certainly the Missionary interest must greatly suffer—from the substitution for household circulation, along with a local supplement, of some outside magazine for our own Missionary journals. And the Committee urges the counsel of the Synod's Deputies (who are indeed repeating the recommendation of the Deputies of previous years) on all Ministers and Officers. No doubt many of the Congregations, which take but a small part in the support of our Missions, are heavily burdened—a stationary population, a building debt, Home Mission responsibilities; though some

of our youngest Churches, with large financial liabilities, are giving splendid proof of Missionary enthusiasm. And if in other cases a financial struggle has hitherto held a Congregation apart from any adequate share in the Church's work in the Far East, it is safe to say that if courage were taken in both hands, and the Missions were to become a real interest of the most seriously hampered Congregation, its own funds would gain by the flowing tide of faith and the enlargement of vision and hope which mark a Missionary people.

Conferences with the Presbyteries, and public meetings, in most cases successful and stirring, in the large centres of population (Leeds, Hull, West Hartlepool, Stockton, Bishop Auckland, Sunderland, Nottingham, Birmingham), were part of the Deputies' scheme of visitation. The Committee ask the Synod to thank these gentlemen for the ardour and kindly tact with which their mission was accomplished.

An interval is to be allowed to elapse before a second visitation of the Church is undertaken. And during the coming autumn and winter many public Missionary Meetings will be arranged by Presbyterial Mission Committees; to whom, and specially to their Conveners, the Committee is indebted for much willing assistance. The Committee has promised to help by providing Missionaries (as far as possible) and by enlisting in this service additional effective speakers. The Liverpool and Manchester meetings, like the Queen's Hall meeting, so honourably linked with the name of Dr. Thornton, are now annual fixtures. Others will come into that list when it is seen that a good Missionary meeting is telling and fruitful. Alnwick had an admirable demonstration, graced by the presence and speech of Principal Rainy. And already the Newcastle friends are organising a big autumn campaign of this kind in their great and busy district. The Committee further agreed to ask the Synod to appoint an exchange of pulpits throughout the Church, on the Missionary Sunday in November, in the hope of lending further interest to this annual opportunity of missionary appeal.

The Year's Accessions.—The adult baptisms at our Mission stations during the year numbered 591, and 66 young people, baptized in infancy, were received into full Communion—a happy indication of the growth of a Christian community. The baptisms could have been greatly more numerous, both in China and Formosa, if the Missionaries had not adopted a policy of wise caution in the admission of candidates: especially necessary in the present state of feeling in China—the people believing that all foreigners have immense power, and seeking to be enrolled as Christians for protection, sometimes from the local mandarins, sometimes from Roman Catholic priests. To sift out those whom the grace of God has touched and changed from their neighbours who ask baptism because they think it will be to their advantage in lawsuits and Yamen cases is both difficult and imperative. And the Church will approve the Missionaries' prudence and care. The net increase of Communicant membership is 303. Plague in the Amoy district, an unusually large number of deaths also in Formosa, and a serious decrease in the Singapore membership, caused by the return to China of many of the Church members, have lessened the growth of the Chinese Church.

The Communicant membership is now, however, close on 8,000, besides nearly 5,000 baptized children.

The Roman Catholic Difficulty.—Roman Catholic Missionaries, with the French Consuls and the French Ambassador at their call, in virtue of the Protectorate France claims over Roman Catholic converts in the East, continue to be a source of harassing anxiety in the districts in which our Missionaries are at work, and throughout the whole of China. It is needless to describe in detail the manner in which the quarrel with the local court or with a neighbour of any man who has been, or begins to be, a frequenter of a Roman Catholic Chapel is espoused by the priest and vehemently urged before the mandarin, usually with entire disregard of the merits of the case. Members of Synod may remember a pathetic complaint of the difficult situation often thus produced sent home last autumn by Mr. Sutherland.

Some years ago two families in a village some miles from Suabue had a dispute about the ownership of a lime floor for drying rice. The dispute dragged on, and meanwhile one family joined the Roman Catholics and the other family began to attend our nearest place of worship. In the summer of last year the disputants came to blows, and the quarrel spread until it involved the whole of the worshippers in the two chapels. (None of the Protestants have been baptized—an instance of the judicious caution of our Missionaries.) The Roman Catholic priest championed his people's cause, carrying the case from the district magistrate to the Taotai, and from the Taotai through the French Consul to the Viceroy; Mr. Sutherland adhering consistently to the position that (as he told the District Magistrate) he will not meddle in such cases. As the result of a trial by a Deputy of the Viceroy—a *French priest present in court*—three of the Protestants received each 500 blows. 'Nearly all the people have left the Church,' Mr. Sutherland says, 'as a protest against my hard-hearted conduct. I feel it very hard being alone. Sometimes I have 20 men in my study, begging me to help in some way, and it is so difficult to answer them, because I can help them so easily, they think. Why should I not give my card? and why should I not go to Haihong, merely to sit in the court? Then they say, "The priest goes and his people are not beaten. You won't go and our people are beaten." They then go away, sit in our kitchen, and then come back to see if I have thought of any new plan.'

The Suabue story is a sample of what is reported from every district where Roman Catholic and Protestant Missions are in contact. And it must often be a strain on a sound principle to stand by and see injustice done, and yet refuse to bring pressure to bear on the Chinese magistrates. The principle of non-intervention is sound all the same, and with scarcely an exception it is resolutely followed by all Protestant Missionaries in China. It is not always so easy to restrain the Chinese preachers and pastors. One or two of our own preachers have had to be seriously reprimanded for meddling with Yamen cases. An American Presbyterian Presbytery in the north of China recently suspended a Native Pastor for a year for this same offence; and a notable feature of the trial and sentence was that the case was carried to an issue by the Chinese Elders and Pastors. It is the difficult policy; it costs the Protestant Mission many adherents; it puzzles even

the genuine converts at first. But in the long run it justifies itself. The Native Church by-and-by sees that it is best. The mandarins and Viceroy are learning to distinguish Protestant from Romanist.

Two Missionaries in Hanyang, a great suburb of Hankow, had an interview a month or two ago with Tuan Fang, the Governor of Shensi in 1900, one of the great officials who bravely disobeyed the Empress-Dowager's 'Extermination' edict. In the course of conversation, Tuan Fang asked one of the Missionaries 'How many converts have you?' 'We have a fair number, your Excellency; but could have more if we wished.' 'Ah! You mean——?' 'Yes; if we fought land and law cases for converts as some do, we could have thousands.' The Governor laughed very heartily, and said, 'It is a credit to have a smaller number and of good quality.'

The China Missionary Alliance, whose members represent all Protestant Missions in China, drew up a few months ago a Statement of Protestant policy in Yamen cases, which when it obtains the approval of the Missionaries (and more than 600 written approvals have been already received) is to be sent to the leading Chinese officials.

The Statement describes the object of the Mission enterprise and declares that 'Chinese Christians remain Chinese citizens, subject to the properly constituted Chinese authorities. The doctrines of the Church exhort to good citizenship. The relation of a Missionary to his converts is that of a teacher to his disciples, and he does not desire to arrogate to himself the position or power of a magistrate.' The Statement goes on to point out 'that Chinese Christians [in accordance with treaties between China and Foreign Powers] may not be persecuted on account of their religion,' and asks from the officials the respect of this right to enter the Church. As to law cases, it lays down the following provisions, judicious and careful :—

'(a) The Protestant Church does not wish to interfere in law cases. All cases between Christians and non-Christians must be settled in the courts in the ordinary way. Officials are called upon to administer justice fearlessly and impartially to all within their jurisdiction. (b) Native Christians are strictly forbidden to use the name of the Church or its officers in the hope of strengthening their position when they appear before magistrates. The Native Pastors and Preachers are appointed for teaching and exhortation, and are chosen, because of their worthy character, to carry on this work. To prevent abuses in the future all officials are respectfully requested to report to the Missionary every case in which letters or cards using the name of the Church or any of its officers are brought into court. Then proper inquiry will be made and the truth become clear.'

The recent treaty between Great Britain and China has the following as one of its articles :—

'The Missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested.'

From such an investigation it is evident that the Protestant Missions have nothing to fear.

Presbyterian Union in China.—The union of all Indian Presbyterian Missions will soon be consummated; and a similar union in China is on the way; and will be heartily welcomed by a Union Church like our own. In the autumn of 1901 a Conference of Presbyterian Missionaries in Shanghai asked the Presbyterian Missions to appoint representatives to a Union Committee. The Committee has been formed—Drs. McGregor and Gibson and Mr. Barclay representing our Missions. (Formosa is no longer part of China; but the Formosa Mission is included in the scheme as a Mission mainly to the Chinese.) The Committee held its first meeting in Shanghai last October. Mr. Ferguson represented Dr. McGregor and Mr. Barclay, and Dr. Gibson had sent a memorandum, of which the Committee's Report says: 'This valuable memorandum formed the basis of the resolutions subsequently adopted.'

Two or three days were spent in a discussion of the creed of the United Church. Characteristically most of the American brethren would have made the Westminster Confession of Faith the doctrinal standard. The English, Irish, and Scotch representatives desired to impose no creed on the Native Church—beyond such a simple statement of Evangelical truth as the two short professions of faith of the Amoy and the Manchurian Presbyterians respectively. The provisional decision adopts this view. It declares Scripture to be 'the supreme rule of faith and life.' It names the doctrinal standards of the different Presbyterian Churches represented in China; and then says:—

'In view of the manifest consensus of these documents in the great fundamental matters of faith, obedience, worship, and polity, we rejoice to believe that we can heartily and with great advantage unite together in seeking to advance the glory of God in the salvation of sinners and in the planting and upbuilding of His Church; and we are further confirmed in this assurance by our knowledge of the history of the Churches using these symbols, of the service they have done and are doing in the various countries in which they labour, and of the character and teaching of their representatives, both in their home countries and in the Mission-field.'

It is provided that until the United Church shall formulate its own creed, 'possible cases of appeal in matters of doctrine be decided by the consensus of the various subordinate standards of the Churches forming the Union.' The General Assembly of the United Church will meet, it is proposed, triennially: the five Synods (Manchuria, North China, Central China, South-east China [to which our Missions would belong] and South China), will meet annually. The next session of the Union Committee is fixed for November, 1903. Perhaps the Synod, without committing itself to details, might authorise our Missionaries to proceed with the negotiations, instructing them to submit a full report as soon as the basis of union has been finally adjusted.

The Medical Figures.—It is of interest to put together the whole of the relief—always accompanied by evangelistic appeals—afforded by our medical Missionaries. No report has been sent of the year's work in the Engchun Hospital. But its fifty beds have been frequently occupied

by as many as eighty patients—very many of them operation cases. Putting together dispensary patients and in-patients, and remembering that Dr. Cross had to take a health trip to Japan, and that during the weeks of his absence Dispensary and Hospital were both closed, it will be safe to reckon that he treated 3,500 patients—2,000 of them men. 1,064 women, besides, were treated by Dr. Edith Paton in the Chinchew Women's Hospital, and, probably, 500 by Dr. Tina Alexander in the Swatow Women's Hospital, giving a great aggregate of 58,500 men, women, and children (nearly 20,000 of them girls and women) to whom in our Foreign Mission Hospitals and Dispensaries the Gospel came as a message of healing for bodily ailments as well as for the sore hurt of souls. To complete the medical work of our Church, we should add Dr. Piper's Aleppo figures. He visited 675 patients in their own homes, and treated 2,600 patients at his dispensary—bringing the total of sick people treated by the Mission doctors (Foreign and Jewish) up to at least 62,000.

AMOY DISTRICT.

(Including the stations superintended by the Missionaries resident at the centres, Amoy, Engchun, Chinchew, and Changpu.)

I. AMOY.

The Mission Staff.—Rev. Dr. McGregor, Rev. Henry Thompson and Mrs. Thompson, Rev. George M. Wales and Mrs. Wales; Mr. H. F. Rankin (Principal of the Anglo-Chinese College) and Mrs. Rankin, Mr. John C. Graham Cumming, A.C.P. (Second Master in the Anglo-Chinese College); and Misses Johnston, McGregor, Usher, and Gordon.

Amoy is our oldest Mission centre, work having been begun there by Dr. J. Young and Mr. Burns in 1850.

Growth of the Church.—Many Church members and Catechumens died of plague during the spring and early summer of last year, the epidemic visiting Chinchew and the Siang-si, Chi-bay, and Anhai districts, and cutting down half the inhabitants of some of the villages.

The Christian deaths have forced on the Church the problem of the Book of Job: 'Why do the godly suffer calamity?' And the result may well be a firmer and clearer faith.

'In previous visitations of plague, the Church,' Dr. McGregor says in the Amoy report, 'has suffered less than the heathen around, and few active Christian workers have been taken. This year the Church has suffered equally with others, and many actively engaged in Church work have been taken from us. When a Chinaman becomes interested in the Gospel, his relatives and friends regard his action as a putting of himself under the protection of the Christians' God and an abandonment of the gods of his fathers. If he prospers they think the God of the Christians has vindicated His claim to be worshipped; if he meets trouble, they believe that judgment has fallen on him for forsaking the gods of his people. And now that many inquirers and prominent Christians have been swept away the heathen say: "Ah! such an one thought the Christian God could protect him; but see! he lies

lam Congregation becoming one of the American Reformed pastorates. The Gaw-chay people have not yet called a minister. Early in the year, Yu Un-sin was ordained at Liong-bun-see. He is the son of one of our preachers, who died some twenty years ago, after a week's illness, brought on by exposure undergone in his eagerness to do his duty as a preacher of the Gospel. His three sons are all in the service of the Church, though none of them, perhaps, is quite equal to the father. Pechuia is still vacant. Congregations in China persist in calling ministers already settled, as if everybody was eager to accept a call from them! The Pechuia people have now met with several rebuffs, which may teach them humility! Lim Beng-tek has been ordained as colleague to the Chang-pu minister; his special sphere of service to be evangelistic and pastoral work in Un-sio and the region around.

Mission of the Native Church.—To make the Mission of the Native Church to their fellow-countrymen as much of a *foreign* Mission as possible, the field first chosen was among the Hakka people, lying to the west of Chang-chew, towards the river Han.

To this Mission there was by-and-by added a Mission on the island of Quemoy, lying out (east) from Amoy. A few years ago, the Hakka field was given to the Wukingfu Mission, and the Amoy Native Mission Committee then began work in the large island of Tong-san, lying to the south of Un-sio. One of the Quemoy preachers, Lim Po-tek, was ordained as a ministerial Missionary, and this year, preacher Na Ju-khoe was ordained to the charge of the Tong san Mission.

Teachers and Chapel-keepers.—Most of them are Evangelists as well. When the Native minister is preaching elsewhere, the teacher will generally have to take the services. Sometimes a small Congregation has a school and teacher, but no preacher, in which case the teacher will usually preach on Sundays.

'The chapel-keeper is not the "beadle" or "minister's man" of a home Church. The first place of worship in a new locality is a rented Chinese house, in which we station perhaps a married preacher with his wife, perhaps a preacher and chapel-keeper, or perhaps a solitary chapel-keeper. The chapel-keeper sees that the place of worship is daily open to inquirers. He answers questions and preaches to such as come in to talk. If there be a preacher the chapel-keeper shares this daily work with him. If not, he conducts the services on the Lord's day, unless a preacher appears on Saturday night or Sabbath morning. His qualifications for such work are taken into account when he is appointed.'

E-mung-kang.—E-mung-kang is a fishing town, the southern suburb of Amoy. A few years ago the Congregation here became a pastorate and called a minister. The meeting place has been an adapted Chinese house, in what, even in a Chinese town, is an unwholesome slum district. When plague was raging in Amoy the E-mung-kang chapel-keeper died of it, and Dr. McGregor, when he went to the funeral, found that four other plague funerals had that morning gone from the little lane. A site for a new Church was secured last year in an open, healthy situation, and a Church, manse, and school have been built, at a cost of about £500. Local donations were liberal. One of the elders, who has since died, gave \$300.

The Theological College.—The new building has given abundant accommodation, and the work has been carried on with great comfort. Our section of the Church has furnished a good supply of students, but the American Mission has had fewer than usual. The number of young men wishing to study medicine or English is a heavy drain on the youth of the Church, which will tend to increase, now that American rule is established in Manila. The College vacation at the Chinese new year was extended two months, on account of a water famine, which made it unsafe to have the students in Amoy.

The Anglo-Chinese College.—The establishment of an Anglo-Chinese College in Amoy was first suggested in 1897 by a Chinese gentleman, who had been educated at Cambridge. The project only advanced as far as the formation of a Committee, which determined that the College should give no religious instruction. But in the following year a Christian College was founded, to which there gathered nearly 100 lads—the classes mostly conducted by members of the Amoy staff of the London Missionary Society. The College was then offered to our Mission and accepted, Mr. Rankin becoming the Principal in 1901. It owes the handsome building which it now occupies (bought for £1,500), to the munificence of Dr. Barbour. The appointment of the European staff (at present Mr. Rankin and Mr. Graham-Cumming) is in our hands. On the Board of Management the London Missionary Society is represented, in return contributing an annual subsidy of £200; L.M.S. missionaries also giving assistance in the College work. If there is still a lingering doubt anywhere as to the missionary value of such an institution, it may safely be dismissed. The Rev. Thomas Cook, the noted Wesleyan Evangelist, had an Evangelistic campaign in Ceylon two or three years ago. Many of the Singhalese were brought to a decision for Christ, and almost every one of the converts had been educated in a Mission High School. From the famous Doshisha College in Japan, the president of which is Mr. Kataoka, an earnest Christian statesman, the Speaker of the Japanese House of Commons, 14 of its students were recently received into the Christian Church. An advanced Western education capable Chinese lads demand and will obtain. Given in a Missionary college, in charge of men who are supremely Missionaries, it will be the road along which some of the best accessions to the Christian Church will come.

The Amoy College flourishes, spite of the existence of two rival institutions; one under the patronage of the American Consul, and one established by the Japanese, from both of which religious teaching is excluded.

Mr. Rankin's report of the year's work is cheerful—130 pupils enrolled, diligence in studies, and success in the examinations, which test progress. Some of the residential students (of whom there are about 50) come from Formosa; a few of them are from the immediate neighbourhood, living in the College, because their parents desire to have them under good influences.

'The numbers from Christian homes and from non-Christian homes are about equal, and ten of the lads are Church members.

‘The College curriculum, in addition to English reading, writing, arithmetic, and commercial correspondence, includes shorthand, book-keeping, type-writing, elementary natural science, elementary chemistry, mathematics, singing, physical drill, Scripture, history (in English and Chinese), and Chinese classics ; a commercial course, and an all-round educational course. But our chief aim is to send our pupils out among their fellow-men, in whatever sphere of life they may occupy, as active pioneers in the Christian cause.

‘Teachers who have had an English training are not sufficient in numbers to meet the demand, and there are other three schools in the neighbourhood which offer such men very high salaries. We therefore employ only a few native teachers to teach English. For a time we had a foreign lady teacher, at a salary of \$75 a month. She returned to England in June, and now we are generously assisted by two ladies of the E.P.M. and two gentlemen of the L.M.S. (the Rev. Mr. Joseland giving us three hours per day). We have two pupil teachers, at a salary of \$5 a month, to increase gradually over the period of apprenticeship (three years), to a maximum of \$10. One of these is an earnest Christian and a good teacher.’

Besides Scripture lessons (in English and Chinese), there is a morning Prayer Meeting, from 8.30 to 9 o'clock, conducted chiefly in English. Attendance is not compulsory, but all the lads come, although the hour is early for those who cross the harbour from Amoy city. The school is closed with prayer.

A Y.M.C.A., with about 40 members, meets one evening in the week, for the most part conducted in Chinese, the chief speakers the students themselves. Delegates are often sent from similar associations in Amoy city. ‘It is not an uncommon sight to see in the chair a student in his early teens, and the earnestness of these little Christian orators is really surprising. Occasionally they develop into lively extremists, holding up Confucius and his Moral Code to scorn and ridicule!’ Some of the older boys hold a midday Prayer Meeting among themselves.

The new ‘College Magazine’ is intended (1) to interest the lads more thoroughly in the general work of the College, and to help them with the study of English ; (2) to interest friends of the Mission at home, many of whom might very well become subscribers (post free, 2s. annually).

‘Our closing day (January 10) was one to be remembered. We invited the influential Chinese of Amoy and the foreign residents to see our drill, our exhibition of work, and our distribution of prizes. Among those who came were the Commander-in-Chief of the Forces, the Taotai (chief mandarin), the Honourable Tan Kong (equal in rank to a D.C.L.), Lim Si Foo (a Chinese millionaire), K. F. Yang (Deputy of Foreign Affairs), C. Lenox Sampson (Chief Commissioner of Customs), Mr. Layard (British Consul, Formosa), Mr. Uyeno (Japanese Consul, Amoy), several ladies of the English community, and representatives from the other English schools). The three Amoy Missions were well represented. The Commander-in-Chief presented the College with a large number of valuable prizes. He said that our boys drill far better than his soldiers ! The exhibition of work was highly praised. The Taotai, seeing a small specimen of crystal in our embryo museum, despatched a man to his

house, and, in half an hour, presented the museum with a large and beautiful black rock crystal. The prize distribution opened with the hymn, "Onward, Christian Soldiers." Addresses and songs followed, including a solo from one of the students. The prizes were given by Miss Lenox Simpson, and the proceedings ended with the hymn, "Abide with Me" and the Benediction.'

Already some of the lads have gone out from the School to good posts in the Customs Service and in the Telegraph Service. Others look forward to employment as interpreters in the Straits Settlements' Consular Service. To prepare capable young men for honourable and responsible work of this nature, saturated besides with Christian doctrine and morals, many of them, it is to be hoped, devout Christians, is a Missionary work of the utmost value.

The Pastoral Oversight.—Twenty-two stations, included in the Pechuia, Baypay, Liong-bun-see, Anhai, and Chibay pastorates, formed the diocese of Mr. Wales, until in the end of 1902 Mr. Campbell Brown's return to Chinchew set Mr. Thompson free to take over half of this large district. The plague is a large sad feature in the history of these pastorates during the year.

'At first,' Mr. Wales writes, 'there was panic, families flying from their homes to escape death; but death struck them down no matter where they went. Then came mute despair; they could neither flee nor fight, and an appalling indifference to death set in. The Church, of course, suffered. In Anhai, within three days, seven members died, including an elder, a deacon, and the pastor's father; at Chioh-khun, as many as thirteen adherents were carried off within a week. Little wonder if a gloom settled over the work for a time.'

The Anhai Church, after a vacancy of three years, has had a pastor for the last year, a young man of sterling qualities, full of zeal and earnestness in his work; his only fault being that he lets the difficulties and trials of his work prey upon him too much. During the year death has deprived him of valued helpers, there has been a case of serious persecution, and there has been trouble at one of the most promising of his stations, Chioh-chi, the main cause of which was the election as a deacon of a man of real piety, only two years a Church member, and who seems to have thought his office was like that of a village elder.

'One of the Church members quarrelled through his own indiscretion, he himself having nothing to do with the matter, with the tax-gatherer. The tax-gatherer brought him before the mandarin, and he was undoubtedly treated with gross injustice; but the injustice did not come on him because he was a Christian but because he was a Chinaman. The deacon took up the case, made foolish threats which only exasperated the offending party, and gave most unwise advice to the brother who was in trouble. The pastor got the Church member released from prison by himself becoming surety for him, and the case was finally settled in the Christian's favour. But a few members of the Church were dissatisfied, and for several Sundays they persuaded over thirty of the members not to attend Church. The Anhai Session has stood by its pastor most loyally, and on a recent Sunday when I went to Chioh-chi in connection with the matter, the elders were all there (a distance of eleven miles) and rendered every possible assistance. The one bright spot

in the affair is, indeed, that the Session has realised that they are face to face with something that can only be overcome by prayer, and their present trouble may yet turn out to be their lasting good.

The Congregation at Kwan-kio (another of the Anhai stations) is progressing; four adult baptisms recently; a good many new adherents attending regularly; and towards their new Church they are giving considerably more than they had promised. Tang-chioh, also an Anhai station, has had its first adult baptism. 'The Chi-bay pastorate suffered with the others from the plague, but it is a marvel of generosity and zeal. When it became a separate pastorate a few years ago, its numbers and resources were smaller than had ever before been the case when a pastorate was established. During these years it has lost far more by death than its original number of members; but it prospers, and is behind in no good work; and perhaps I should add that the people are remarkably proud of their pastor.'

II. ENGCHHUN.

The Mission Staff.—Rev. Hope Moncrieff, M.A.; Dr. and Mrs. Cross; Misses Ross, Ewing, J. Ewing. The Mission established itself in Engchhun in 1894.

In the Engchhun District, also, the plague was virulent, and the Church suffered. Four of the preachers were attacked and died. Then came drought and high prices of food.

Progress is reported notwithstanding. 'Three years ago,' Mr. Moncrieff says, 'the Tekhoe chapel was a little shop in a dark street, and there were few worshippers. We removed to a new building, at the end of a bridge, over which there is a continual stream of people coming and going from the villages all round about. The attendances have increased, and the subscriptions to the Pastor's salary. At one village one or two young men, who have laid aside their idols, hold worship together every evening. The preacher is an old colporteur, a rough diamond, but a good preacher to the heathen. In his Sabbath afternoon class he puts the Congregation through some searching questions on their life and conduct.'

Ko-loe has been for a year held by a blind preacher, a genuinely earnest young fellow, whose power of impressive address is unique. Not a few have been added to the Church since he came to it.

The Boys' School has removed from some small rooms in the hospital to the new school building, which can accommodate 30 boarders, and 20 or 30 day scholars besides. 'During the first term, in the new quarters, there were 26 scholars. Then the drought and the consequent poverty of the people kept some of the boys at home, and our number fell to 20. One boy I was very sorry to lose; a bad boy when he came to school. He went home for holidays last year, and his friends remarked on a great change in him. He refused to worship idols and ancestral tablets. His brother, afraid that the boy was going to disgrace the family by becoming a Christian, has made it impossible for him to return to school; but he still goes regularly to worship at the chapel in Soa-thau-sia. We hope to make the school move towards self-support; but the boys are very poor, and some need to be helped.

In addition to the monthly fee for board, I recently instituted a small half-yearly tuition fee to be paid by boarders and day-pupils alike.

'**Three Preachers' Meetings** have been held this winter—at Tek-hoe, Toa-Khu-thau, and Engchhun. Where these meetings are held, the Christians lay aside their work for the day, and attend the forenoon services. The preachers go out in the afternoons by twos and threes and preach all round about. At the evening meetings I spoke on the doctrine of God, on the Church, Sin, Repentance, Christian Giving, Salvation, and the Duty of Office-bearers.'

The Matheson Memorial Church was opened for worship by Mr. Thompson on November 23. In the afternoon the Pastor dispensed the Lord's Supper, and a thanksgiving service was held at night—all the services well attended.

'The first chapel in Engchhun was opened fifteen years ago far up a dark street, at the north end of the valley. After two or three years another chapel was rented two miles away, in the open valley, in a village just outside the city wall, called Tang-gak. It was then that the work began to grow; a little group of twenty hearers assembled here. (Engchhun itself is an old decayed group of dwellings at one end of the valley, with a Yamen, the temple of the guardian deity of the place, and a few business houses, inside its walls. The real business life of the place is outside the walls, in the street near which our Mission buildings are situated; while the homesteads of the people are scattered far and wide over the plain.) The Tang-gak chapel was visited by Mr. Thompson, Dr. Grant, and Mr. Watson, all of whom were associated with the starting of work in Engchhun.

'When the hospital was built on a beautiful site at the river-side, near the long busy street, the little group of worshippers began to meet in the Hospital Chapel, and now, under the leadership of Dr. Cross, the work began to extend. The large number of hospital patients, the increased staff of Mission *employés*, the successful work of Mrs. Cross and Miss Alexander (now Mrs. Beattie) among the women, the starting of Boys' and Girls' Schools, all pointed to the need in the near future of a new place of worship. The Westminster students gathered £400, and a site was purchased. The storm of 1900 suspended operations. In the end of 1901 the buildings were begun. The Boys' School was ready for use last summer; the Pastor was able to occupy his house in September; but the Church has only now been opened. The £400 raised by the students was considerably short of the whole cost of the buildings. But it was generously supplemented by friends at home and on the field, while the Native Church had its share. There is much to be done in this densely populated valley. Few of the people of Engchhun have been added since the old days in Tang-gak. We hope ere long to see a strong independent Native Church here.'

III. CHINCHEW.

The Mission Staff.—Rev. C. Campbell Brown and Mrs. Brown, Rev. Alan S. M. Anderson, M.A.; Dr. Paton; Misses Graham, Ramsay, Duncan, MacArthur; Dr. Edith M. Paton. During Mr. Campbell Brown's furlough the Rev. Henry Thompson was in charge of the Chinchew district.

Work was begun in Chinchew in 1866.

The Hospital figures are in the Medical Table.

Great distress was caused in the Chinchew district by a six months' drought and by the plague.

'For three or four months,' Mr. Thompson says, 'we had a terrible time. The death rate in the city averaged over 1,000 per week for about ten weeks. In previous years the deaths of Christians had been remarkably few. This year there were over forty deaths in the city churches alone. The happy death-bed testimonies of several Christians were encouraging, and came like a gleam of light across the gloom.'

'I found when visiting the stations that while the Roman Catholic and Japanese Churches were everywhere spoken against, the Jesus Church (our own) was well spoken of.'

'The Pechuia Church made a determined effort to get Tan Soan-leng to go to them as pastor. The Chinchew people would not hear of parting with him. They offered to raise his salary to £20 a month, and to give him freedom for 12 months if he wished, to go to his ancestral home to arrange his family affairs. He decided to stay in Chinchew. (Tan Soan-leng, our first ordained pastor, began his ministry in Pechuia.)'

'The city Book Shop, a capital Evangelistic agency, is carried on without any expense to the Mission. Bibles, hymn-books, school-books, magazines and newspapers, scientific books, &c. are sold. A great number of the *literati* step in and 'look see'; some make purchases, and nearly all hear something of the Gospel. Then there are preaching halls in West and East Streets, and a chapel near the South Gate, and twice a week good audiences of outdoor patients are to be had at the Hospital.'

'The new church in E-mung-kang (for which I collected funds when at home on furlough) was opened on the first Sunday in October. Dr. McGregor and Mr. Ferguson, of Formosa, preached to crowded congregations. The building, seated for about 300, was packed. Behind the Church is the Pastor's house, and still further back is the Boys' School.' (E-mung-kang is a suburb of Amoy city.)'

The history of the Phoanoa Church is full of cheer. Chinchew Hospital patients brought the Gospel twenty years ago to the busy little town. Ten years later, Ngo Siu (afterwards, in 1901, ordained to the pastorate) came to Phoanoa. His young wife (from the Chinchew Girls' School) opened a school, and the work grew. The first place of worship was succeeded by a new church, for which the Christians themselves raised a considerable sum. A Boys' Boarding School has just been built at the cost of a member of the Church, a prosperous business man; and an enlargement of the Church will have to be undertaken soon.

The Hospital Work.—One of Dr. Paton's medical students was a victim last July of an epidemic of cholera which followed the plague ('the worst epidemic of plague,' Dr. Paton says, 'during the nine years since it first came to the city.') Chha-kun, though not a brilliant student, took the lead among the young men of the Church—his courage and firmness starting on good lines a Young Men's Christian Association. 'His death is a great loss to us all.'

‘When the plague was at its worst the students and servants were with difficulty persuaded to stay on at the Hospital. We had to stop receiving in-patients for several weeks.

‘Our Hospital preacher is Mr. Tak, brother of the preacher Ba, who is known by name to many friends at home. We are glad to have once more in the city General Ng, who was here some six years ago. He gave us then a donation of £10 for the Hospital, and a dollar for each of my four students. We returned the four dollars, saying that the students, like myself, did not take money. He sent them back to be added to his Hospital donation. He called a few days ago with all his retinue, evidently wishing it to be known that he continues his old interest in the Hospital.’

Dr. Paton aims at making the Hospital self-supporting. Patients from a distance may have a double supply of medicine if they pay for the extra quantity. ‘We have found a good many willing to save themselves a visit twice a week to the hospital by this small payment. Patients coming with diseases due to evil living have to pay a small sum as “punishment.” Both of these rules appeal to the Chinese from their reasonableness. A grant from the Society for the Free Distribution of the Scriptures enabled us to give copies to a number who could read and seemed interested. The Women’s Hospital is built and occupied. It stands on a fine site, open to the south.’

IV. CHANGPU.

The Mission Staff.—Rev. James Beattie, M.A., and Mrs. Beattie; Dr. Howie and Mrs. Howie, Dr. Preston Maxwell and Mrs. Maxwell; Misses Maclagan, Lecky, Noltenius.

The Hospital figures are in the Medical Table.

Itineration.—Twenty stations are under Mr. Beattie’s care, most of which he has been able to visit twice during the year, besides making three somewhat extended tours through the Unsio region. The presence of two medical Missionaries in Changpu has made possible also a good deal of most useful itinerant medical work. ‘The medical Missionary reaches a class of people,’ Mr. Beattie says, ‘whom we ordained Missionaries find difficulty in reaching, and his work, by the stir it creates, helps greatly to stimulate the brethren.’

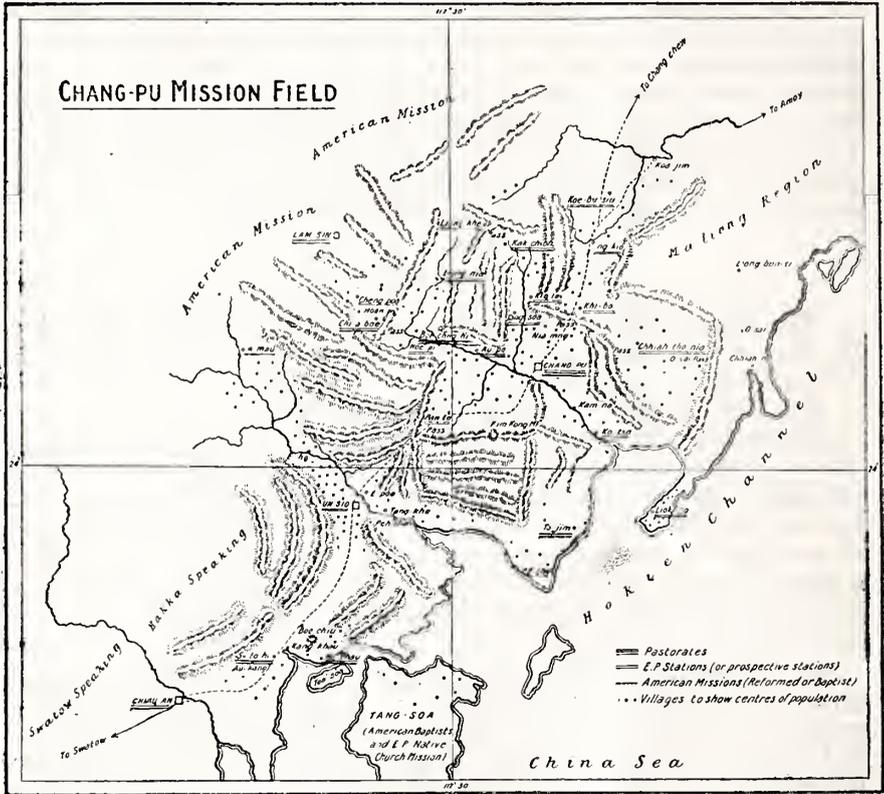
The Monthly Preachers’ Meeting has been held at various chapels throughout the region, and has afforded a stated opportunity for prayer, conference, and discussion regarding the work. This year the meetings are to be quarterly, each lasting three days. ‘We hope so to secure a larger attendance, and also to induce the elders and deacons to attend and take an active share in the proceedings.’

The Boys’ School has been enlarged by taking in the pastor’s house. (A new manse has been built.) A new dining-room is to be added, the present dining-room being made a class-room. The attendance during the first term was sixty-nine, and during the second, fifty-five—the long-protracted drought causing some boys to be kept away. ‘I reckon upon an attendance of from seventy to eighty pupils during our next School term. The boys come from all parts of the region, and are mostly boarders. And when a boy is thus withdrawn from his heathen sur-

roundings, the Christian influences and atmosphere of School and Church life are able to tell effectively on his character.' Mrs. Howie has again rendered excellent service by teaching arithmetic to the more advanced pupils. Mrs. Beattie has also devoted a considerable part of her time to the School, and has taught such subjects as Scripture, writing, geography and singing.

'Our five country schools have had in all an average attendance of fifty pupils, the parents furnishing half of each teacher's salary. The teacher at Che-a-io is in the habit of taking his fourteen pupils with him to worship on Sundays at Kio-lai chapel, a distance of two and a half miles.'

Unsiö.—The Westminster College Students last year pleaded the



necessities of Unsiö with happy results; and the School and teacher's rooms are to be built immediately. Owing to the extortionate prices demanded for ground, the building of the chapel is postponed. A preacher is to be ordained immediately as colleague to the Changpu pastor, but to be stationed at Unsiö. The Unsiö and Na-thau brethren (some thirty members and forty adherents) supplement his salary so as to bring it up to the ordinary pastor's salary. The preacher (Beng-tek) has entered heartily on his work. He will probably receive ordination at the next meeting of Presbytery His term of service at

Un시오 has been fixed at three years. It is hoped that the brethren may then be able to call and maintain him as their pastor.

The Country Stations.—At Pan-to the brethren have themselves rented a shop in the market-place, to provide a room where men may go on market-days and listen to the doctrine without interruption.

‘At To-jim progress has been steady, in spite of constant persecution. The work began there six years ago. Our premises are very narrow and insanitary. But we have now 14 members and 42 adherents. Many of these live in villages along the twelve-mile strip of sand which juts out into the sea opposite To-jim, and the walk of from six to twelve miles many of them have to take on Sundays, over soft wind-drifted sand, is a fair test and evidence of their interest in the Gospel. At Chhiah-thaw-nia the Congregation has gradually been reduced from fifty to less than twenty hearers, the result of a bitter feud between the great clans Tau and Lim (red and white flags). All the smaller clans have been drawn into it to avoid being plundered by both sides. As the Chhiah-thaw-nia Chapel is within the territory of Lim, it has been impossible for brethren and hearers of the clan Tau, or of smaller clans allied to Tau, to attend worship. Men peaceably engaged cutting grass, or carrying a load, have been seized by their ambushed enemies, and have had their heads hacked off. The mandarin for a long time took no notice of the fighting. When the clans were exhausted he stepped in and arranged terms of peace, squeezing the money-bags of both sides freely. The man who professes Christianity is in a bad case during such a time. He refuses to go out with the clan to fight, murder, and harry, and so becomes a marked man among his own clansmen, while he is just as liable to incur danger and loss from the enemy, and to be plundered by the mandarin in the final settlement as if he had taken a foremost part in the quarrel. The feud still smoulders, and an atmosphere quite alien to the teaching of the Gospel pervades the district. None of those who are already Church members have ceased to attend the chapel services.’

Medical Work.—Drs. Howie and Preston Maxwell had more than 1,000 in-patients under their care. Changpu was fairly free from plague; but there have been cases of cholera. As in all the Mission hospitals, systematic arrangements are made for preaching, and a colporteur also pays constant visits to the wards.

‘An annexe to the main hospital has been built on a piece of ground a stone’s-throw from the main buildings. It contains a consulting room, ten students’ rooms, a gate-keeper’s room, and beds for thirty patients. Here chronic ulcers of the legs and the like will be isolated from more acute cases, and the pressure on the main hospital will be relieved. Often in the past two patients have been sleeping in one bed. The cost was provided by private donations. Our head student has left us to set up in practice for himself some time back, having finished his course some time ago.’

Inside the Hospital.—Dr. Howie furnishes a graphic picture of the difficult conditions under which a hospital practice is carried on.

‘A patient brings with him his bedclothing. Should it be extra dirty or ragged, he hands it over to us, and hires from our hospital store. If he is very ill, he must have a friend to act as nurse. We have no hospital nurses. More than two-thirds of the patients do not require a nurse. If a man, seriously ill, is too poor to bring a friend, we often make another patient who

is on the poor fund attend to him. Children always have a parent or relation to stay with them.

'We cook the rice in large boilers three times a day. A patient can eat as much of this as he cares to, but other parts of the meal he must supply and cook for himself. Each man must bring his own little cooking-pot, bowl and chopsticks. I often go round at meal-times and examine the contents of these cooking-pots—mostly vegetables, fresh or salted. Black and green beans of a very poor quality, mixed with a little pork, is a common dish. Often the bean is in the form of curd, which makes it much more digestible. The very poor eat salted cabbage and turnips, the sight and smell of which are very uninviting. Well-to-do patients may have fresh fish, pork, or chicken. Strange creatures from land and sea are often seen—black water beetles from the paddy fields, and slimy-looking molluscs from the ocean bed. Perhaps the commonest of all "kitchen" is salted fish, prawns, and shrimps. There are herring, mackerel, skate, tunny, flounder, sole, eel, mullet, a kind of sea trout and whiting, cod and haddock. Shark flesh now and again may be seen, but not the fins, which have been removed and sold to the rich. Cuttle fish, squid, star fish, crab and octopus are not uncommon. Frogs are a dainty, sold by the ounce.

'In summer, the clothing of the patients is thin and scanty, mostly of a white or indigo blue colour, almost always dirty and often very ragged. During the winter, their clothing and bedding become a great problem, especially in surgical cases. Tidiness does not exist amongst the common people. You often notice a bed heaped up with most promiscuous garments, rugs, sacks, and coverlets. The women are as bad as the men. There are no night-dresses: all go to bed as if their clothes were an organised part of their bodies. Washing of the face or body is unknown. I once asked a man who looked negroid in complexion if he ever washed himself. He promptly answered, "Never"; but a brother who had been to Singapore once had done so. A looking-glass is a treasure. You will notice a man with an operated hare-lip going about with a small cheap Canton pocket looking-glass, every half-hour or so taking an anxious peep at his upper lip. But the looking-glass is never used to discover dirt, or as a preliminary to washing or shaving. We have no wash stand, basin, soap or towels in the wards. The Chinese would never use them. When a man is beyond all decency encrusted, he is rubbed over with soft soap, sent to the wash-house, and told to remove it again with hot water. Another good method is to use liniment of iodine. A preacher who had been to the College in Amoy brought home a cake of soap, stripped his baby brother, and washed him in the middle of the street one cold windy morning. The little fellow has suffered from various obscure diseases, all of which his mother and friends put down to that fatal piece of soap! A mother will sometimes refuse to present her child for baptism because it is not very well. Her fear is, that the few drops of cold water may produce evil effect. The washing-bill for the year does not come to £1. Had we money, we could of course have a very fine laundry, because the Chinese when taught can do this kind of work well. Then we might have a linen-press and general wardrobe. Such things are beyond our dreams! And yet, except our own houses, the hospital and schools are the cleanest and sweetest buildings inside the city wall, and perhaps outside for a radius of thirty miles. The cleanness of the place is a barrier to the happiness of not a few of the patients. But, on the whole, order and a fair amount of sanitation are highly appreciated.'

SWATOW DISTRICT.

(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Suabue.)

I. SWATOW.

The Mission Staff.—Rev. Dr. Gibson and Mrs. Gibson, Rev. P. J. Maclagan, D.Phil., and Mrs. Maclagan, Rev. J. Steele, B.A., and Mrs. Steele, Rev. H. F. Wallace, M.A., B.D.; Dr. Lyall and Mrs. Lyall, Dr. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Misses Black, Harkness, Brander; Dr. Tina Alexander, Dr. Nina H. Beath. (Dr. Beath is not yet in China.)

The Swatow work dates from 1856.

As in the Amoy district, so in and around Swatow, epidemics raged during the year—small-pox, cholera, plague and dengue fever, to which has been added the misfortune of successive bad harvests through long drought. Some of the Mission Schools had to be closed, and pastoral and Evangelistic work was much hindered.

Opportunities of extension present themselves on all sides—preachers and teachers asked for, with the offer of contributions towards their salaries. And if some of these invitations spring from unintelligent ideas of what a Christian school and Christian services would do for a village, yet there are openings into which the Missionaries would gladly enter, if there were native workers available and if it were possible for the too small Mission staff to give to country stations adequate supervision—never more necessary than at this juncture in Chinese affairs, when it is often wished to use connection with the Christian Church as a weapon in disputes and law-suits.

‘As it is,’ Dr. Maclagan writes in the Swatow report, ‘Congregations under the charge of the native ministers are slipping from our acquaintance altogether; while those stations of which we have the pastoral oversight are visited once, or perhaps twice, in the year, except those which can be reached in a few hours from Swatow.’ On the other hand, the work has not been interrupted this year by cases of persecution. The long outstanding Tshuakhau case, which has dragged on for four years, has been closed; some compensation has been paid, the imprisoned Christian has been released, and the Christian families have returned to their village.

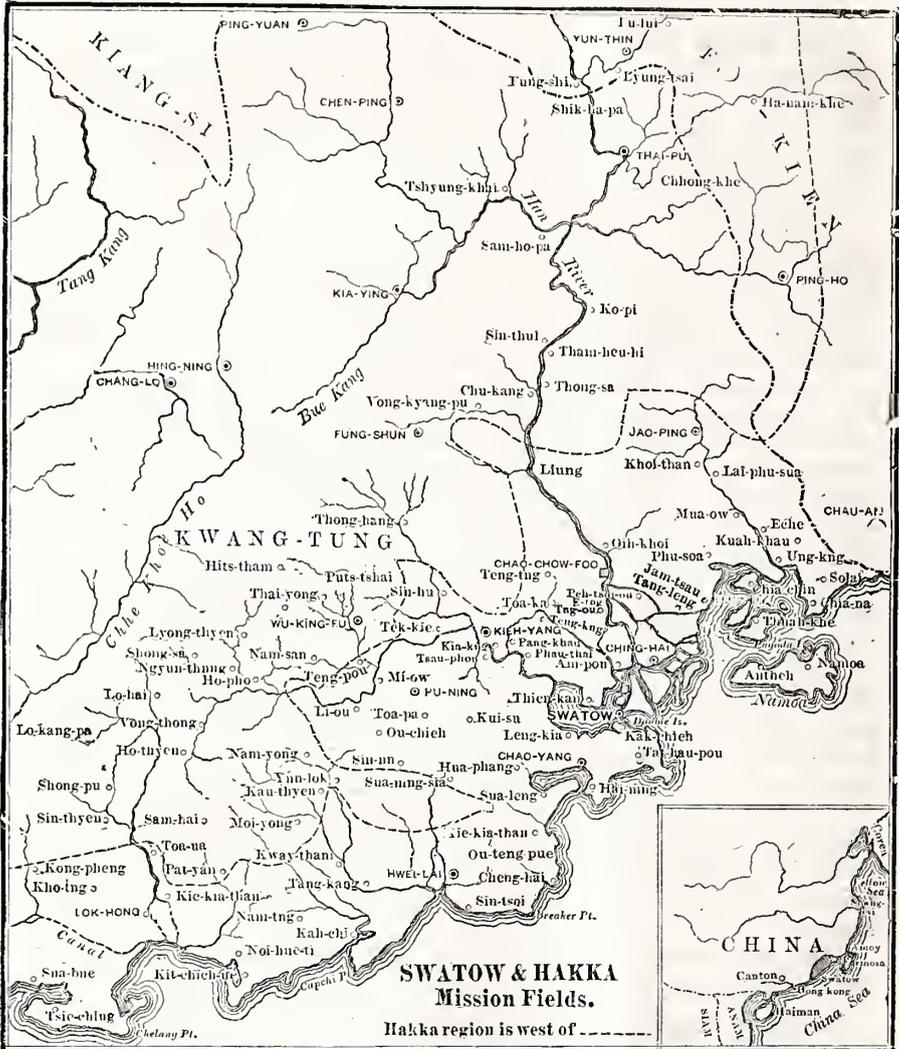
The Pastorates.—The new Sin-hu and Kit-ie pastors, Hau It-tsho and Te Hu-nguan, both went through the full College course.

Iam-tsau, whose former pastor, Lau Chek-iong, is now College tutor, is vacant, a call to the Wukingfu minister having been declined. The Kong-pheng group is also vacant. A call was addressed to one of our licentiates, Tie Ku-sun, who declined it. He is now senior teacher in the Mission High School, a line of work to which he is specially inclined.

The Native Staff.—‘For the first time in over thirty years our scheme of preachers’ locations appeared without the name of Lim Kheng-hua. When he was compelled by increasing infirmity to resign, we gave

him a small honorarium as a token of our appreciation of his work. Two preachers have disappeared from our list because they busied themselves in law-suits in defiance of our well-understood practice of non-interference in such matters. Another preacher has just died after several years of faithful work.

The Stations.—‘ To Tat-hau-pou, our oldest out-station, one of our best



preachers, incapacitated by a severe illness from undertaking a heavier charge, was sent at the beginning of the year, and a small band of worshippers has been gathered, encouraging the hope that at last a Congregation may grow there. At Kui-su and Kah-chi the brethren have been disheartened by our refusing to give assistance in cases which they think justify our interference.

‘ At Ampou our chapel was damaged in the course of a quarrel between two sections calling themselves Protestants and Roman Catholics respectively. We declined to lend any countenance to the so-called Protestant party. The District Magistrate called on us to find out what our attitude was. We explained our position, and told him that we were no further interested than as wishing to have our chapel restored to its original state. The building has been repaired at his expense.

‘ **The Autumn Reading-class**, a useful piece of work, was this year resumed with between thirty and forty pupils, of ages varying from twenty to sixty, who were under instruction for six weeks in Scripture knowledge (Genesis, Luke, and Acts), Pilgrim’s Progress, reading, writing, and geography. We provided food for the students, and owing to the rise of prices this proved more expensive than we had intended. We may have to offer less liberal terms next autumn.

‘ **The foreshore** on the east side of the Mission compound has not yet come into the possession of the Mission Council. A bargain was concluded with the Guild of Cantonese Merchants to whom the foreshore was supposed to belong. But their title was challenged by a foreign firm, and it has been impossible as yet to get the matter determined. The foreshore on the west and south-west of our property is being filled in, the compound so far losing much of its amenity.

New Stations.—‘ In the course of the year we have opened three new stations :—Sin-che, To-thau, and Sua-leng, besides beginning work in Sin-theh, a mile and a half or two miles distant from an old station, Siah-khoi, which we have given up. Some members and adherents of the Teng-kng Congregation were unable to attend worship at their own chapel because of fighting in the district. They held services at Sin-che, a small hamlet adjoining the town of Phau-thai on the west branch of the Kit-ie river, a place we have long been desirous of entering. One of the College students spent six weeks of the vacation there, and since the College session began a student has gone each Saturday to conduct the Sunday services. To-thau is on the main road between Swatow and Iam-tsau. With the help of a liberal contribution from the local Christians a house has been secured for worship. There are already a few Church members in the neighbourhood, attached either to Iam-tsau or Peh-tsui-ou. These we hope will form the nucleus of a new Congregation. To-thau will break the long vacant line between Swatow and Iam-tsau. But important places along that road, the district city of Ching-hai, and places like Nam-ie and Tang-leng are still unoccupied. The fourth new station, Sua-leng, is an offshoot of Sang-sua. Sua-leng is an important place, and many years ago we unsuccessfully attempted to begin work there. Services have been held for some months now without any disturbance.

A site declined.—‘ A site for a chapel was offered at Ang-kau. But there were grounds for believing that the chapel would be exploited as the outermost line of defence in a long feud between Ang-kau and some neighbouring villages. We therefore declined the site and handed back the money that had been subscribed for building the chapel. The Synod is about to start a Chapel Building Fund, so that Congregations will have the opportunity of helping each other in the building and enlarging of chapels.

The College.—‘Of the twenty-three students under training at the end of last College year, four had finished their course; fifteen were appointed to various Congregations as teachers or preachers, and hope to return next year to complete their studies. We began this College year therefore with only four old students in their fourth and last year. Six lads who had finished their Middle School course were admitted as students of the first year. We accepted, as irregular students, seven men who either had not read in our schools at all, or only in the elementary schools, but who gave some promise of doing useful work. We have thus had seventeen students in all during the year.

‘The students conduct services every Sunday in the Burns’ Memorial Church in Swatow, and act as “supply” to two or three out-stations where we have no resident preacher. During the summer vacation also they are sent for six weeks to help at various Congregations. The experience thus gained will be useful to them on the completion of their course.

Printing Press.—‘To our five printers we have added an apprentice, the son of one of our preachers. The biggest job was an edition of the Hymn-book in Chinese character, printed from stereo plates. We printed 5,400 copies. Other items were:—Reprint of two volumes of Bible Stories, the first volume stereotyped as well; the “Church News,” 350 copies monthly; Sunday Scripture Lessons, 780 copies; Hospital Prescription Forms, &c. In connection with our projected New Testament revision, stereotyped plates of the revised edition have been made up to the middle of the Gospel of Luke.’

The Educational Work.—The Anglo-Chinese College will be built and equipped soon enough, it is to be hoped, for Mr. Hou Teng Ia to see the classes filled before God calls him away. Mr. Wallace, whose chief work will be within its walls, had a distinguished career in the Glasgow University (first-class M.A. honours in classics) and the U.F. Glasgow College (first at the Exit Examination, of all the Free Church students of his year). He will create for the Anglo-Chinese College a genuine academic atmosphere, while keeping full in view its supreme missionary purpose.

Of the Mission High School and Elementary Schools, Mr. Wm. Paton reports.

The Mission High School.—With enlarged accommodation the school is carried on with greatly increased comfort. ‘At the beginning of the year six boys came to us from the Elementary Schools, making a total of thirty, all boarders. At the end of the year ten boys left, five to enter the Theological College, two to be medical students, two to be teachers, one back to a farm. To the ordinary curriculum we added algebra for a class of five boys. At the term examinations the average percentage of marks obtained by each boy was 86.4. We are trying gradually to make the fees meet the working expenses. At present the minimum fee is \$1 a month, a larger sum being received from those who are better off. \$1 a month is one-third of the cost of a boy’s maintenance in the school. Last year four lads who were baptised in infancy became Church members, and another was baptised and received to Communion.’

The Elementary Boys’ Schools are 25 in number; 298 scholars on the rolls. There are 15 Girls’ Schools, with 185 pupils. The largest

school had 39 pupils, the smallest, 4. It is interesting to note that the Scotch Church at Buenos Ayres (connected with the Established Church of Scotland) supports a girl in the Swatow Girls' School.

The New Hospitals.—The Women's Hospital was finished in August. The General Hospital was delayed by the difficulty in getting workmen during the epidemics of plague and cholera. Both hospitals were opened on February 6—a great occasion honoured by the presence of leading Chinese officials and the most of the European community. The hospital chapel was crowded. Women of the upper classes will, it is believed, come to the paying wards (8s. to 10s. a week) in the Women's Hospital. Dr. Lyall has carried kindly ministrations to many of this class in their homes. But it will be better in all ways to have them in the hospital.

The General Hospital has six wards of fourteen to sixteen beds each ; four wards of six to eight beds each ; and fourteen paying wards of two beds each. Above the kitchen and dining-room are rooms for five students, an operation-room and two rooms connected with it. The administrative block contains the chapel and some store-rooms below, and above, the dispensary, three rooms for consultation, a room for in-patient work, and a waiting-room for out-patients, two rooms for assistants, a 'guest' room and an extra room which will do as a second consultation room when there are two doctors at work. The chapel holds 250 people. Two of the old blocks remain ; one to be used in connection with each of the new hospitals.

Dr. Lyall adds to his account of the new buildings:—'We thank the donors who have made it possible for us to rebuild. We can no longer complain of any insufficiency in the material fabric of the hospital. One parts with the old hospital with something of the feeling that one's best working days are in the past, but I am glad that younger hands are to be associated with me in the years to come.'

Of the difficulties of the work during the building operations he says:—'For a good many months my only waiting-room was an open verandah, and the consulting-room and dispensary were in one of the old wards. The old doorkeeper died of the plague in spring. He was better than the whole hospital staff slumped together in keeping records. His ability in recognising and remembering faces was really something extraordinary. He could not only recognise faces, but he could also remember the names of the patients and the villages from which they came. Even when the hospital was crammed full he was rarely found lacking when any question arose as to whether so and so from such and such a village was in the hospital.'

II. CHAOCHOWFU.

The Mission Staff.—Rev. Garden Blaikie, M.A. ; Dr. Cousland and Mrs. Cousland ; Misses Ricketts and Gillhespy.

Mr. Blaikie is making good progress with his language studies. At the end of his first six months he passed the optional examination in the subjects prescribed by the Swatow Mission Council. He has preached his first Chinese sermon.

Like other centres, Chaochowfu had a sore visitation of cholera and plague. Early in spring the plague spread through the city, and the

mortality was appalling: 'The Hakkas and other outsiders,' says Dr. Cousland, 'fled to their homes, and many of the natives shut their shops. The District Magistrate was very active in cleansing the streets, which made the citizens say he had become a Christian! The oldest inhabitant had never seen the streets so clean. He called on me, and went over our plague handbill; and although his theory, that it was due to dirt sickening the rats, could hardly be incorporated, yet he made some good suggestions.

'In May and June, when the plague was at its worst, cholera also became very prevalent. We placarded the streets with a handbill, advising certain precautions, and our two bills may have saved some lives. The Church did not suffer very heavily in numbers. The saddest death was that of the minister's son, a bright little boy, in the elementary school. His father returned from a visit to one of his country stations to find him unconscious, and that night he died. The Hakka services in the city chapel had to be given up. It was a dark and trying time. In September an epidemic of dengue prostrated (the Chinese say) 95 per cent. of the population. The contrast between this painful but benign disease and the preceding fatal epidemic was so great that the Chinese called it the "As you like it" sickness, or in Amoy the "Peace" disease.'

The Pastorate.—The four congregations under the Rev. Heng Liet-kip are making steady progress. Tengng Congregation outgrew the building, and enlarged it themselves by covering over the courtyard. At Etng plague and cholera were both bad. The first cases of plague occurred in Christian families, and this produced a bad impression among the heathen. Our people left their houses, and eventually the whole population (300) of that suburb were living in boats and mat sheds for a month or two. No plague occurred among those who thus evacuated their houses. The congregation has not yet recovered from the effects of the sad time.

The Preaching Band.—'The stations previously worked by the Chaochowfu preaching band being supplied with regular preachers early in 1902, attempts were made to rent places in other towns for aggressive work, but without success, and the drought and prevailing sickness were much against evangelistic work. Visits were paid to various towns and villages for preaching, conversation, and the sale of books.

'In Chaochowfu itself the baptisms were almost wholly due to the hospital. Our determination to refuse aid in law cases has doubtless limited the numbers coming to Church. We have nothing but Christianity to offer! The bookshop opened last year in the hospital frontage was fairly well patronised. The literati have opened one in the city, but, of course, it does not stock Christian books.

The Medical Work.—'In May and June, usually very busy months, the attendance of both out- and in-patients was reduced to one-third, by reason of the epidemics, which, besides, delayed the building of the much-needed addition to the hospital. The new part will afford accommodation for ordinary in-patients, for private (paying) patients, and for medical students. The senior class of medical students finished its studies, and two of its members passed their final examination—the invaluable and consecrated house surgeon, Dr. Siau, and a capable young

Hakka, whose services I would fain have retained, but who has commenced private practice in Tshyungkhai, a town on the borderland between our Hakka sphere and that of the Basel mission, and near our new Hakka centre, Samhopa. The small salaries we offer are not a sufficient inducement to any but the most earnest.

‘Some progress has been made towards self-support. The receipts from fees and from sales have considerably increased, and the medicine shop, opened last year, has proved a convenience to many patients, and a source of revenue to the hospital.’

III. SUABUE—THE CHRISTIAN ENDEAVOUR FIELD.

The Mission Staff.—Rev. David Sutherland and Mrs. Sutherland; Dr. Muir Sandeman and Mrs. Sandeman (on their return from furlough).

Cholera was prevalent in the Suabue district—Mr. Sutherland himself being attacked—a circumstance which makes him and Mrs. Sutherland more anxious to have Dr. Sandeman beside them.

In the town of Suabue the worshippers had wonderfully increased before the cholera came, when the attendance diminished.

‘The Church, a large room in a Chinese house, will seat 80 or 90 people, but,’ Mr. Sutherland writes, ‘we have packed 400 into the room and court outside. Several times I have known 50 to 100 men come from a village in one day, for the first time only. Of all these new people, probably not one came because interested in what we have to teach, but because he hoped to get us to help him in the Mandarin’s Court.’

The new Mission-house, after many vexatious delays, some of them due to faction fights in the town, is finished and occupied. It is built on the south-east edge of the town, quite out of the town, four minutes from the chapel. It faces south-east, and being built on a promontory we see loch or sea from east, south, and west windows. When the old site was bought, it was open to south-east and partly to west; but houses have been built on every side, making it an undesirable site for dwelling-houses, though still an excellent place for hospital and church. Our new land is down to the sea on two sides, so that for all time Missionaries living here will have a fresh, cool, and “clean” sea breeze.’

The troubles with the Roman Catholics, already referred to, harass the work, delay the opening of stations, and (because Mr. Sutherland will not go to the Yamen like the French priest) cause some to turn away from the Church, and greatly puzzle others, who think it would be so easy for the Missionary to give assistance.

‘In Hai-hong, over thirty people come to worship, and we must get a house worthy of a district city. Kong-phêng and Tua-ua have not yet got a pastor. There are no young men available, and the men who are already settled do not care to go amongst a people of a different dialect, especially when Kong-phêng is visited by plague every spring. I think we have at last made a start at Lok-hong. We have not got our deeds, nor any settlement with the authorities, but we have begun worship on Sundays, and the Congregation is not molested.

‘I have been going out with the preachers and some of the brethren lately, during moonlight evenings, to places where the people lounge about to

cool themselves, and we have had good audiences. One night I recognised a man who had attended Church for a good part of last year. I asked him why he ceased coming to Church, and his answer was quite ready: "God has no influence." He had had some private affair on, and because it did not succeed as he hoped, he came to his own conclusion.'

HAKKALAND.

I. WUKINGFU.

The Mission Staff.—Rev. D. MacIver, M.A., and Mrs. MacIver, Rev. W. Riddel, M.A., M.D., and Mrs. Riddel; Mr. George Ede (Missionary Teacher) and Mrs. Ede; Misses Balmer, Laidler, Keith.

The Hakka Mission dates from 1865.

North Hakka Field.—The North Hakka district has been amicably divided between the London Missionary Society Mission and our own. It is an extensive district, and it has long been waiting for that effective occupation which will now be secured through the establishment of our North Hakka centre, to which Mr. Mackenzie and Dr. McPhun have gone. Chiefly through native agents the London Missionary Society Mission has entered the district from Amoy. To that Mission is now assigned the northern counties of the Tingchow prefecture; to our Mission the three southern counties. In one of these southern counties (Shong-hong) the London Missionary Society has two stations which it will keep, our Mission also keeping its stations in the northern counties.

'Rather than be weak-handed in our North Hakka field,' Mr. Mackenzie says in describing the arrangement, 'I would encourage the Reformed Dutch Church to work amongst the Hakkas in the Province of Kiangsi. From the native point of view their Church and ours is the same, the one English and the other American. The Dutch Reformed is, however, like ourselves, weak-handed. Our Hakka dialects vary much. Romanised books in Wukingfu dialect are useless at our northern stations, Yun-thin, Shong-hong and Vu-phin.'

The Pastorates—The two Hakka pastorates, Wukingfu and Thonghang have grown—Wukingfu adding 16 members during the year; Thonghang (where the first pastor was ordained a year ago) adding 17.

The father of Tseng Mien-lu, the Thonghang pastor, was the first Christian in Wukingfu. 'Indeed,' Mr. MacIver says in the South Hakka report, 'our being settled in this place is an answer to old Shoi-pak's prayers. The pastor's mother is an exemplary Christian of over 30 years' standing, and has been our Bible-woman almost since the beginning of the Hakka Mission. Thonghang is one of the most important centres of population in our Hakka field, and it is a great comfort to know that its spiritual interests are well looked after. The Sunday afternoon service the pastor makes into a prayer-meeting. A large number of people take part spontaneously. The prayers are earnest, brief, and to the point. Thonghang is not without its trials. Four families were driven from their homes in the "Boxer" year 1900, and have not yet been allowed to return to their homes.

'We expected two other places to have been ready for calling a pastor by this time (Hopho and Kwanyimsan), but troubles caused by French priests have interfered with both. We have three licentiates ready for a call.'

The Theological College.—‘The 15 students have been in two classes, and between them receive seven hours’ instruction every day. About two-thirds of this work is done by the tutor, Rev. Phang Khi-fung, the rest by the Missionary in residence.’

The Schools.—Mr. Ede has now resumed the superintendence of the Mission Schools. The High School has 30 pupils, taught in two classes by two able young men. The lads are almost all Church members or catechumens.

The accommodation is very insufficient. ‘Each of the two bedrooms,’ Mr. Ede says, ‘less than 20 ft. square, has to hold 14 pupils! Each pupil should have a separate bed, and the amount of sleeping accommodation be doubled, as it is now in the Swatow High School.’

There are 17 elementary schools, with an attendance of 240. The fees have considerably increased. The Girls’ Boarding School is under the charge of Miss Laidler, and the Infants’ School, where a large number of children (many of them from non-Christian homes) are receiving sound and useful Christian education, is also superintended by the Lady Missionaries, both with much success.

Evangelistic Work.—‘All our country stations are Evangelistic centres, and the Missionary, when visiting them, has endless opportunities of proclaiming the Gospel message. We superintend the work of three colporteurs, whom we send to new and unevangelised regions. They sell large quantities of Scriptures and other Christian literature.’

‘Cases.’—‘Cases cause us more worry and anxiety than any other part of our work. In 1900 our chapel at Vong-kin-pu, near Hopho, was pulled down. Some compensation was given, and last year we began to rebuild. The building was again pulled down, and the case was before the courts for a long time. Then the District Magistrate visited the place, and settled the case in our favour, and we are now building for the third time without further opposition. Our most serious case has been with the Roman Catholics at Jao-ping, still unsettled, to which Dr. Riddel has given much time and pains.’

‘The Monthly Conference between the Committee’s agents and the lady Missionaries has been held regularly on the first Tuesday of every month, and is increasingly appreciated by all of us.’

The Hospital.—The figures are in the Medical Table. ‘For nearly two months,’ says Dr. Riddel, who has now been three years in charge of the hospital, ‘it was left in the hands of the assistants while I was in Jao-ping contending with Roman Catholic interference with our people there. In my absence the assistants seem to have done well. Before my return a Roman Catholic trouble had begun at Thai-yong.’

‘An upper village man wanted to build a house too far down the valley to be tolerated by the lower villages. It was not an affair of religion at all, and began between two sections of the Roman Catholics. The priest took the side of the upper villages. Our people, who are chiefly in the lower villages, were dragged into it. Fighting began and several men were brought seriously wounded to the hospital during the New Year time. One of our most useful Church members was wounded early on a Sunday morning and brought down here, ten miles of a difficult hill road, arriving just a

little before the hour of worship. The wounded leg had to be amputated. Only one raw student was at hand. With him and the colporteur and the College tutor, all doing their best to help, I amputated in the lower third of the thigh. The man had lost much blood before the operation, and his recovery was somewhat tedious. But he was all right by the month of August, and began to come to Church again on the Communion Sunday, no more thankful communicant than he. He is now anxious to have an artificial limb. Another man wounded in the Thai-yong fight lost the sight of an eye. The saddest case was that of a young woman shot when returning home one afternoon with a burden of grass. She was brought down here during the night, but she died in the hospital next forenoon.'

A most useful part of the Mission Medical work is the training of young Christian doctors, who go out to practise on their own account. Eight of Dr. McPhun's and Dr. Riddel's young men are now in private practice. To the tuition of his students Dr. Riddel gives an hour each day—dictating a translation of good medical books, and in other ways helping them. 'They are studying at their own expense, and are not rich, and I am gathering an assistants' library in the hospital, so that they may become familiar with the best medical books. They all take some share in the Evangelistic work—morning and evening worship, and visitation of the wards, in which the College students assist every Wednesday afternoon.'

The Committee has asked the Medical Missionaries to describe the arrangements for bringing Christian truth to bear on their patients, which in every hospital prove to be full and satisfactory. Dr. Riddel's account of the Evangelistic work among his patients may be given as a fair example :—

'Besides the morning and evening worship in the hospital, there are services for the out-patients on their days, Tuesdays and Fridays, conducted one day by the Wukingfu pastor, the other day by a Missionary. A Sunday afternoon service is also held, often taken by Dr. Riddel himself.

'The hospital colporteur talks with the out-patients while they are waiting their turn. He tries also to sell Bibles and tracts ; but our patients are poor, and the sales did not amount to much more than \$5 last year. The British and Foreign Bible Society pays the greater part of his salary. When that is possible he follows the patients to their homes. His work is very helpful.

'Mrs. Riddel visits the hospital in the forenoons on the out-patients' days, and speaks to the women waiting their turn in the chapel. She also visits them every afternoon from three to four, and has a class for them, assisted by the matron, and with the help of the large Sunday school illustrations. One day in the week the women, led by the matron, pay a visit to our house, see the house, if not too blind (many are nearly blind), drink a cup of tea, and hear the harmonium. The matron is supported by the Inverness Y.W.C.A.

'The Map Fund for poor patients is not yet exhausted. During the last twelve months it assisted a good number of the in-patients to take the benefit of treatment longer than their own slender means would allow, at an expense of \$68.40.'

II. SAMHO (NORTH HAKKALAND).

The Mission Staff.—Rev. Murdo C. Mackenzie ; Dr. McPhun.
Samho was occupied as the North Hakka centre in 1902.

In October Dr. McPhun, and in November Mr. Mackenzie, settled in Samho, the admirably situated North Hakka centre, where three navigable rivers unite to form the great Han river, which flows past Chaochowfu, and enters the sea at Swatow. In the Samho chapel Dr. McPhun at once began to see patients. A hospital must be erected as soon as possible. A considerable sum has been already collected for this purpose, and for the purchase and adaptation of a house for the residence of the two Missionaries. The North Hakka district is much the larger part of our whole Hakka field. Already we have nine North Hakka stations, 130 miles separating the one nearest the northern boundary from that which is furthest to the south.

The two Missionaries have made a journey over a large part of their diocese, 'as far north,' writes Mr. Mackenzie, 'as Shong-hong, about sixty miles up the Han from Samho. It is a chief centre for the industries on the upper reaches of the river. Of the eight counties in the Ting Chow Prefecture, Shong-hong, Vu-phin and Yun-thin are to be in our occupation. In Yun-thin we have worked for many years. The London Missionary Society had already begun work at Shong-hong. But they have in most friendly fashion agreed to withdraw from that town. Some time ago we arranged to meet with representatives of the London Mission at Shong-hong. The L.M.S. Conference at Amoy advised their pastor at Ting Chow to meet us at Shong-hong and hand over to us the "keys" of the Shong-hong chapel. With the chapel we take over six persons who have been baptised by their native pastor, and the Shong-hong L.M.S. preacher remains in charge of the station. Naturally he regrets parting with his kind L.M.S. overseer ; but, as he put it, he "is still serving the same Master." I must note also the very kind welcome given to us by the non-Christian townspeople. We were met by smiling faces, greeting bows, and friendly offers of cups of tea. The Baptist Mission (American) has a chapel in the town, and a native preacher. The relations between us and them are cordial.

'The county city of Vu-phin is about 25 miles to the north of Shong-hong (our map does not extend as far north as either place). The country lying between is hilly, with scattered villages here and there. Two pagodas facing each other, on either side of the road, lie a little south from Vu-phin city, one of them (the "Pisa pagoda") leaning considerably to one side. Vu-phin, not as large or prosperous as Shong-hong, is a much more picturesque town.

'The Roman Catholics have had a station there for many years. A Spanish priest is in charge. Within the past two years he has thrown the populace into a ferment. Some of the people sent an urgent request to the London Mission to give them a preacher. When he came, five or six months ago, hundreds flocked to the meeting-place—all sorts and conditions of men. Before we arrived the crowds had ceased. Some of those who are left may become the nucleus of a Christian Church. We have rented a house for a chapel. And we promised to send a preacher, who might also teach their children. The chapel stands near the end of a six-arched stone bridge that forms the main entrance into the city.

‘The county of Vu-phin is contiguous with three provinces, Canton, Fukien, and Kiang-si. Vu-phin city is only fifteen miles from the Kiang-si boundary. A large section of Kiang-si is inhabited by Hakkas, amongst whom no Protestant Missionary has as yet been settled. At the request of the people of Lo-thong, in Kiang-si, twenty-five miles from Vu-phin (who sent a deputation to meet us at Vu-phin, whom unfortunately we missed), we are to send them a preacher. They have provided a suitable place for worship, and have undertaken to give \$100 towards the salary of the preacher. Unhappily preachers do not grow as fast as stations. Wukingfu cannot spare men; and, besides, the northern dialects differ widely from the southern.

‘Our district includes, then, three whole counties in the Fukien Province, a corner of Kiang-si, and in the Canton Province the whole of the Thai-pu county, with portions of the counties of Jao-ping (which we share with our Swatow Mission) and Fung-shun (which we share with Wukingfu). All these counties (except Jao-ping) are in the basin of the Han river. Their chief towns and marts are on its banks. For the large boating population our Mission must care. They work hard from morning till night, year in and year out. During the coming year, including Lo-thong in Kiang-si and Thai-phin in the northern corner of the Shong-hong county, we shall have to provide for twelve stations. At present we have five men studying at Wukingfu, three of whom will soon be available; so we hope to place a man at each station.

‘We have only two schools yet—at Thai-pu and Yun-thin. A preacher, if he is willing to conduct a school also, is now to have part of the fees for every boy that passes his examination at the end of the year. We find the preachers who can teach quite ready to do so. We shall start two additional schools at least, at Sam-ho and Vu-phin; at Shong-hong also, if possible.

‘In Sam-ho we want a new chapel and a hospital. The present chapel is better suited for a dispensary than for a chapel, as it is removed from the busy life of the town. We are trying to get a house inside the town—if possible, close to the river, so as to attract the boatmen. Our rented dwelling-house, with a few alterations and repairs, has become quite a comfortable residence. There is only one good site in the vicinity of the town, a piece of land dedicated to the grave of a Chinese official by one of the emperors of the Ming dynasty. The surviving descendants of the official have ceased to offer the yearly sacrifices at the tomb and we hope they may be willing to sell the ground.

‘There are very good opportunities amongst the women. Miss Balmer has been paying periodic visits, which have been greatly appreciated by the native women. Miss Keith also has been to some of our stations, and was able to get some women to teach. We hope that ere long the W.M.A. will set apart ladies for the North Hakka work.

‘Roman Catholic troubles have in the meantime ceased, no doubt because the Taotai punished very severely one of their agents stationed at Thai-pu, who interfered with procedure in the Yamen when the magistrate was in the very act of pronouncing judgment in a case which affected a Roman Catholic adherent. Since the removal of this man from his post peace has been

restored. The Taotai is a strong man, not afraid of French interference, and I think inclined to act fairly.

'The Jao-ping case, in which our people were involved with the Roman Catholics, was, by mutual consent of the British and French consuls, submitted to the Jao-ping magistrate for settlement. The settlement has been a very patched affair. One of our adherents, a man of influence and a graduate, has been imprisoned, and has been deprived of his degree.'

Writing later, after a visit to Jao-ping, Mr. Mackenzie says:—

'The most pleasing feature of the unfortunate imprisonment of Fan Kuong, the literary graduate, is that all the graduates of his clan in the county have petitioned for his release and the restoration of his degree. I am afraid that Fan Kuong was injudicious in the Court, raising his voice higher than was pleasing to the dignity of the presiding magistrate. He has had five months of prison life, but while under lock and key he has had a large room to himself and liberty to write and receive letters and to talk to his relatives at the window. The appeal of the other graduates has impressed the magistrate, a new official, and he told us that he is going to set Fan Kuong free and to restore his degree.

'The people came to see us in considerable numbers, and we had two or three services, about thirty present on Sunday and a few applicants for baptism. In connection with the case there are other three men in prison, and they will not be released till a fine of two hundred dollars is paid. This they are unwilling to do, because it would be equivalent to admitting that they were guilty of the charges against them.'

The Synod will see how much promise there is in the work of the new North Hakka centre, and our two missionaries will have, the Committee is certain, the affectionate prayers of the Church for a blessing on the enterprise into which they have thrown themselves with brave hopefulness. Until the Wukungfu staff can be reinforced, Mr. Mackenzie will have to give two or three months' service during each College year to assist Mr. MacIver; meanwhile an inevitable, but an unfortunate, necessity.

FORMOSA.

(Including South Formosa and Taichu or Chianghoa.)

The Formosa Mission was begun in 1865.

I. SOUTH FORMOSA.

The Mission Staff.—Rev. Wm. Campbell and Mrs. Campbell, Rev. Thomas Barclay, M.A., and Mrs. Barclay, Rev. Duncan Ferguson, M.A., Rev. Andrew Bonar Nielson, M.A.; Dr. Anderson and Mrs. Anderson, Dr. J. L. Maxwell, jun., and Mrs. Maxwell; Mr. F. R. Johnson (Missionary Teacher) and Mrs. Johnson; Misses Butler, Stuart, Barnett. Mr. and Mrs. Campbell and Dr. and Mrs. Anderson return to their posts in the autumn (Dr. and Mrs. Anderson taking up their residence in Takow); Mr. Nielson is now on furlough.

Mr. Campbell's furlough has been prolonged, with the sanction of the Committee, to enable him to bring out what should be an important

book—‘Formosa under the Dutch, Described from Contemporary Records.’ The volume (to reach to some 600 pages) is now passing through the press.

The Situation in Formosa.—The island escaped the visitation of plague which so grievously fell on South China. But prolonged drought and consequent failure of crops has produced much distress. The Chinese do not become more reconciled to their rulers—accusing them of torture in the examination of prisoners and of merciless and indiscriminate bloodshed and of breach of faith in the repression of those risings which here and there have been lately happening. The increase of taxation and of customs duties, and the fall in the value of the dollar add to the discontent. But at least the outward pacification of the island has been secured, and it is possible now to travel anywhere with safety.

It should also be said that many of the Japanese officials seem really desirous to work for the good of the island. The Post and Telegraph Offices are extending their operations, and are more and more popular. The local steamers have made the Pescadore Islands and the East Coast much more accessible. The railway has been opened from Takow to some distance north of Ka-gi, about eighty miles, while the trolley line bridges the seventy miles still separating the northern and southern sections of the railway. Chianghoa is now only about a day’s distance from Tainan. The grant of free railway passes, withdrawn now because of shortness of funds, was a concession to all religious bodies, to Buddhist priests as well as to the Missionaries, just as the Mission Churches and heathen temples alike are not taxed. To our Missionaries the authorities have always been friendly. ‘We are delivered,’ Mr. Barclay says in the Report, ‘from the opposition of the Chinese mandarins and the Yamen officials. The Japanese magistrates guarantee us against persecution, and even encourage our work, as helping to the establishment of good order and higher civilisation. And the Chinese generally are much more favourably disposed to us now. The Japanese have drawn upon themselves the suspicion and hatred of the foreigner which formerly we had to bear; and some friendliness towards the native Christians is springing up among the non-Christian Chinese, as being after all of the same stock as themselves and companions and fellow-sufferers under the new *régime*. From almost all quarters we hear of the more friendly acceptance given to the preaching of the Gospel, and at most of our stations the attendance is considerably increased.’

The Japanese restrictions on opium-smoking are effecting a real improvement; the importation of opium in 1901, Mr. Consul Layard reports, was only one-third of the previous year’s import, and the licensed opium-smokers had decreased from 166,000 to 135,000.

‘This reduction in the number of smokers,’ says the Consul, ‘was chiefly owing to a strong agitation against the practice of smoking opium carried on early in the year, in consequence of which many licensed smokers destroyed their pipes, &c., which they are not allowed to replace. Besides this, it would appear that numbers of smokers have, for the sake of economy, adopted the habit of chewing the drug.’

The Growth of the Church has been less than in one or two previous years, simply because the Missionaries have not been able to visit the stations with sufficient frequency. ‘Several of our Churches,’

Mr. Barclay writes, 'have not been visited even once; none of them oftener. With now the largest and most rapidly increasing Communicants' Roll of any of our centres, with the most open field before us, there is no part of our Mission field in which a reinforcement of our staff would produce such immediate fruitful results as in South Formosa.'

This year and four years ago a report was obtained from the stations of attendances morning and afternoon, the number able to read Romanised books, and the number of adherents. The comparison between the two years is cheering.

	1898	1902
Number of Places of Meeting	62	81
Forenoon Attendance	3,969	5,885
Afternoon Attendance	3,577	5,567
Readers of Romanised Books	2,000	3,244
Adherents	10,758	12,945
Communicants	1,587	2,325
Baptised Children	1,436	1,832
Money raised by the Church	\$3,732	\$7,460

'To my mind,' comments Mr. Barclay, 'one of the most important points of the comparison is the growth in the number of readers, full of significance in a country like Formosa, where practically no one reads; for while there are tens of thousands who can read, they are not a reading people. The 3,244 readers in the Church ensure in every place where people meet for worship at least one who can read the Bible, and in practically every Christian household one who can read. The Bible Society has this year published a very handy edition of the Old Testament, which will do much to popularise its use among the Christians. They have also our Hymn-book, with 122 hymns, "The Pilgrim's Progress," "Bible Histories," in 5 volumes, "Church History," in 2 volumes, Stories like "Jessica's First Prayer," "Christie's Old Organ," &c., besides books on Arithmetic, Geography, Algebra, Astronomy, Physiology, and the Management of the Household! If anyone wishes to study Chinese character, he has a valuable Dictionary and several annotated classics. To me this forms the principal ground for comfort, in view of the rapid extension of our work. For our 81 stations we have only 35 regular preachers, so that often for years the brethren meet simply to edify one another. It is good that at each of these places there are those who can read the Bible intelligently, so that, by the blessing of the Spirit of God on the word read, their meeting together will not be in vain. Then the 13,000 adherents, double of what we might expect from the number of Communicants, shows the freeness with which people are now joining themselves to the Church, and gives promise of greatly increased admissions in the future. It is interesting also to notice that in four years the amount of money raised by the Church has almost doubled.'

A valuable testimony to the reality of Mission work in Formosa is borne by Dr. V. Arburg, a distinguished German naturalist; spoken of the Canadian Mission in the north of the island, but not less applicable to our own work. Not long before Dr. Mackay's death Dr. Arburg accompanied him in an itineration, and watched the people who gathered to listen to the

Gospel. 'I never saw anything of this kind before,' he said to Mackay. 'If the people in Hamburg saw this, they would gladly contribute to Missions; and if sceptical men of science like myself would travel with Missionaries, and be witnesses of what I have seen in these plains, they would take up another position towards the heralds of the Cross.'

So the witness of Mission work, as against the traveller who has never gone near a Mission chapel, and on the strength of his ignorance affirms that Missions are useless.

The Pastorates.—Lau Baw-khun, the pastor of the City Congregation and the four Hill Churches, is doing splendid work. Three groups of Congregations are now pretty well prepared to go forward to the call of pastors.

The south pastorate, in the lifetime of its first pastor, Phoa Beng-tsu, embraced five Churches, representing eight Congregations. This autumn they applied for leave to proceed to another call; but, to be able to provide the stipend, proposed to include another Church, making six Churches with thirteen Congregations. 'We only consented on the understanding that before very long a division of the pastorate will take place. The Kagi Churches will also go forward to a call next year, if, at least, the harvest is better. Four of the Chiang-hoa Churches are now uniting to call a pastor. They are to raise \$160 additional to what they did this year, and to be allowed to use part of their present givings for preachers' salaries, so as to make up \$240 for the stipend and expenses of a pastor.'

The Preachers number thirty-four, of whom one is Ko Kim-seng, College tutor. Six students finished their College course and became preachers; two preachers died and one was dismissed. Bok Hin came from one of our East Coast stations. He did good work at several stations, returning at last to the East Coast, where he died last December at the age of forty. Ng Ui-jin was baptised at Tek-a-kha by Mr. Ritchie in 1873, and became a deacon in 1878, an elder in 1881. In 1886 he came to College and read a short time. He did much helpful work at some of our hill stations, an admirable illustration of a Christian worker winning respect without the possession of great natural gifts or much education.

The College.—Four new students were admitted. One went out at the close of his third year to be teacher of a Mission school, and three returned from teaching to finish their course. In May one student died, a favourite with his fellow-students and with his teachers. He died very suddenly of beri-beri, a very real loss to the Mission. He heard the Gospel first about six years ago in the hospital. There are now twenty-six students.

As a specimen of the work of our Mission Colleges Mr. Barclay's account may be cited. (The College is in his care.) 'From 9 to 10 we read the Old Testament, the main study being the Minor Prophets. From 10 to 11 Paul's Life and Letters, specially the Pastoral Epistles. From 11 to 12 outside subjects, especially arithmetic. On Monday forenoons, from 9 to 11, we hear reports of work done on the previous day. From 11 to 12, reading and criticism of sermons. On Wednesday examinations, Old and New Testaments alternately. In the afternoon Chinese is studied under an intelligent but rather irregular Chinese graduate. At evening worship we are reading the life of our Lord. Four stations near the city, from four to

eight miles distant, are regularly supplied by the students each Sunday. The forenoon and afternoon services on Sunday in the hospital are conducted by them, and they occasionally preach in the city Church. On Sabbath evenings the Christians open their houses for meetings, to which their neighbours are invited. There are every Sabbath evening ten or twelve meetings held in various parts of the city, with a joint average attendance of about 150. These meetings are mainly conducted by the students. During the vacations some of them, instead of going to their homes, go to some station where there is no resident preacher, where they are gladly welcomed by the people.

'The new College building, made possible by the generosity of a friend at home, has two large teaching halls, dining-room, Missionary's room, two rooms for tutor, and accommodation for forty students, with the necessary kitchen accommodation, &c. Up till now seventeen of the students have been living in the compound; the other nine students were accommodated down the town in the old Teng-a-kha chapel, in charge of the College tutor. This meant that the seventeen students, having no resident tutor, were without any supervision out of study hours. It will be a great improvement to have them all together under one roof with a competent resident tutor.

'The expenses of the College are about \$2,000 per annum. The students are entirely supported by the Mission. We have not yet succeeded in arranging any plan whereby their expenses should be borne either by their relatives or by the native Church.'

The Printing and Book-room employs three men. 'Our invaluable "Church News" has a paying monthly circulation of 800 copies. We are printing a second edition (2,000) of Mr. Ede's "Commentary on the Three Character Classic." It is in great request, not only in Formosa, but also on the mainland. The first edition of 800 was exhausted in a few years. Another book of Mr. Ede's, a "Catechism of Christian Doctrine," has also been reprinted; besides much miscellaneous printing for the hospitals, the Presbytery, &c. The sale of books has continued fairly large. We are fortunate in the possession of a very intelligent and thoroughly reliable man at the head of this department.'

The Presbytery has met twice during the year, in Tainan. The attendance has been fairly large, the railway making it easier for the elders to come, as it is very desirable they should do. A levy of 3 per cent. on the ordinary income is made on the various Congregations to meet the expenses of the Presbytery.

The Pescadores Mission continues to be carried on by the Native Church at their own expense. Last year a preacher resided there for nearly twelve months. The Christians meet at three places, with a united average attendance of only about fifty. The principal centre is at Makung, the chief town of the island. The people seem to have suffered by the coming of the Japanese, and the preacher reports a good deal of coldness. There are at present in all 22 members in full communion. There has been much suffering through the bad harvest, even more than in Formosa. Some of the people have offered their children for sale in order to buy food.

'Although it is still with us the day of small things, less than one per cent. of the people of our field having given even a nominal

adhesion to the Gospel, we feel that we are entering on a new stage of our work. It is no longer a question of making some converts, and setting up a Christian Church. There is now no visible hindrance to the Church's becoming an important and influential factor in the life of the island. But we are straitened in our own selves, and the very greatness of the opportunity becomes a burden in view of the impossibility of entering in to take possession.'

Mr. Campbell groups the stations in the whole of our Formosa field thus :—

Districts or Counties	Number of Christian Congregations	Congregations having Trained Preachers	Congregations without Trained Preachers	Number of Adult Members	Candidates preparing for Baptism	Candidates and Members Combined
I. North Chiang-hoa	24	9	15	590	2,144	2,734
II. Mid Ka-gi.	18	8	10	339	1,910	2,249
III. Tainan and East Hill region	13	3	10	809	3,830	4,639
IV. South Hong-soa	17	11	6	409	2,210	2,619
V. East Coast	4	2	2	156	450	606
VI. Pescadore Islands	3	1	2	22	76	98
TOTALS	79	34	45	2,325	10,620	12,945

The New Maxwell Memorial Church (commemorating the Formosan work of Dr. Maxwell, who went to the island nearly 40 years ago, and is still with us, a helpful member of the Home Committee, with two sons on our Mission staff) is a nice roomy building—*without the unsightly screen dividing men from women*, used in most Churches in China. It cost \$6,000. A small building has been erected beside the Church by the Ladies for Women's Bible Classes, &c.; and a Boys' School and Preacher's Rooms have been put up behind the Church; so that the site (the gift of one of the deacons) has been well used.

The Schools.—Of the High School Mr. Johnson reports:—'We commenced the year with 43 boys; 29 boys were admitted, and the register now contains 51 names. The action of the Japanese authorities in putting difficulties in the way of carrying on some of our country schools has meant a considerable increase in the number of applicants for admission to the High School. Among the subjects taught are Old and New Testament history, physiology, elementary science, and arithmetic. Mrs. Johnson has been able to assist a good deal. She has also the boys from the Tainan Elementary School two afternoons each week. We have made some advance in teaching singing, and in time, as the boys return to their homes, they will help in the Congregational singing, which, in Formosa, as in China, is not perfectly harmonious.

'Of those who have left the school during the year, two, Sam-tiong and Chiong-sin, have entered the College. Another, Teng-kho, the son of one of the elders in our City Church, is a hospital student under Dr. Maxwell;

whilst Chu-in, the son of one of the older preachers, has gone to Chianghoa to study under Dr. Landsborough. Three others left us to take charge of country schools, and two have gone into a Japanese school in the city. We have a good Chinese tutor, Lim Ien-sin, an elder of the Tainan Church, a good teacher and a good man. Whilst the new Tainan Church was building, the boys in the school put aside small sums, week by week, and subscribed something like an average of \$1 per head towards the building. Among the older lads there are several who exert a really good influence.

'Mrs. Johnson has recently started a Tuesday Evening Christian Endeavour Class, to which some twenty of the schoolboys and some of the servants in the Mission compound belong. It is helpful in enabling us to get into somewhat closer touch with the lads.

'The expenses this year have exceeded those of last year by some \$310, principally because of the increased cost of food. Most of our scholars come from the families of the working classes and small farmers, who are feeling the pinch of famine, and cannot be expected to contribute larger fees. We charge \$14 per year for each scholar. This does not cover the cost of food, but it is higher than the fees obtained at similar schools in South China. Were we to introduce the study of English as a subject, no doubt we could largely increase our fees, but that is a step not contemplated at present.

'The Japanese authorities have closed some of our country schools. They will not say that they wish the schools discontinued, but pressure is brought to bear on the teacher and the scholars, and the school is closed.

'They deal in the same way with heathen schools, so that it is not because of any objection to the teaching of Christianity. Perhaps it is because the boys in our schools, coming more or less regularly under Christian influence, are better behaved than the majority of heathen boys, who are obliged to attend the Japanese schools, and are therefore all the more worth having. There is a large Japanese Normal School, not far from our compound, where Chinese students are paid at the rate of about \$10 a month to learn the Japanese language, arithmetic and geography, and promised employment in a Government school when their course is completed. But the education given in Japanese schools is purely secular. The majority of the boys are heathen; the teachers exercise little or no control over them outside school hours, and Sunday is the weekly holiday, usually spent in Japanese style. It may come to be necessary for us to add an elementary branch to the High School, so as to give the children of the Church the opportunity of being taught under Christian influence.'

The Primary Schools.—There are nine Elementary Mission Schools, with 210 pupils. The best of them is at Baksa, one of the stations of the Tainan pastorate. The Baksa School and one in a neighbouring village have each about twenty-five pupils. Some ten of the High School boys come from these two schools.

The Medical Work: Tainan and Takow.—The figures are in the Medical Table. Both hospitals have been in charge of Dr. J. L. Maxwell, jun. 'The enormous increase in the number of patients,' he says, 'equally noticeable in the Chianghoa Hospital, is due, I believe, to the instilling of more modern ideas into the people by the Japanese. But instead of turning to the Government hospitals, the Chinese show

their appreciation of Western methods by coming to us. Facilities for scientific treatment must always be greater in the Government hospitals, where large numbers of medical men and huge money subsidies make it possible to have the latest methods, as we cannot well have. But even heathen patients are not slow to appreciate Christian kindness, and so our supply of patients is never likely to be small.

‘In the Tainan Hospital, in the absence of Dr. Anderson, who himself always took the largest part in the Evangelistic services, they have fallen almost wholly on the native catechist, a man very suitable for the work. But nothing can ever take the place of the personal dealing of the Doctor with the souls of his own patients, and years must elapse before the long experience of Dr. Anderson can be reproduced in a new man.

‘We have been able to fit up a good operating theatre, obtained by some alteration of an existing room, the furnishings provided by private gifts; a good operating table being presented to me by the St. Bartholomew’s Hospital Medical Missionary Society. Beautiful iron beds have replaced the old board and trestle beds. Thanks to another gift, we have provided the large wards with mosquito-proof doors and windows, and the smaller women’s rooms with new mosquito nets to the beds. One more useful gift will be a great help in the training of the students, a manikin, an anatomical model of the human body.

‘The catechist conducts the services every morning in the hospital chapel, on out-patient mornings having occasionally an audience of nearly 500. Evening prayers are usually conducted by the students in turn. In addition to this the catechist teaches as many as he can persuade to learn to read, usually holds a second little service in the course of the morning, and goes round the male wards talking to the patients. Our Biblewoman does similar work on the female side.

‘The hospital is nearly always full, and sometimes we have to refuse from ten to twenty would-be in-patients in a day. A few small rooms for receiving paying patients will be a good help towards self-support, without materially adding to the doctor’s work. Among the richer class in the city, there are not a few who refuse to come and live in a crowd, and who would willingly pay the \$3 a week which I have charged whenever I have had the opportunity of letting out a room for two or three weeks. My dispensers tell me that they have often been asked if such a room could not be obtained. My visits to homes, for which I charge \$1, and the seeing of patients at hours other than the proper out-patient hours, for which I charge 20 cents, has brought in \$170 odd during the past year, and will, I believe, bring in considerably more in the coming year.

‘A small opium refuge is also most desirable. I do occasionally allow a man, who is genuinely earnest in his desire to break off the habit, to come into the general ward. But there is no possible method of controlling such a patient there, and in the extreme wretchedness that follows the stopping of the drug, the patient either quietly slips off to the city and undoes all the good already done, or else bribes another patient to buy the drug and bring it in to him. What I want is a few rooms with a small piece of ground, surrounded by an impassable hedge, where the patients could be absolutely excluded from all intercourse with the outside world, till the craving is overcome. By this means I believe that not a few who are already hearers of

the Gospel, and genuinely anxious to overcome a sinful habit, might be saved.'

[Both these additions to the hospital have been sanctioned by the Committee.]

'Mrs. Maxwell, like myself not yet familiar with the language, is only able to assist me in the work of the operating theatre. The W.M.A. ladies give kindly assistance among the out-patients, and pay many visits to the in-patient women. Mrs. Barclay also often visits the women, and on several occasions she has undertaken the sick nursing of patients.

'My visits to the Takow Hospital were to be fortnightly, two days at a time, but, occasionally, only one day has been possible, making a very early start from the city and returning the same night. Two or three times an additional visit has been necessary to see some case of specially serious illness.

'The native assistant in charge, Chiong Hee-ong, is thoroughly trustworthy. His health is somewhat precarious, and he feels the responsibility of the work. He undertook all the Evangelistic work, except for a few weeks during the Tainan College holidays, when a student was sent down to help. The in-patient department has sometimes been much overcrowded. Eye diseases are the prevailing trouble; the eye operations at Takow are almost as numerous as in Tainan. Eleven former patients now attend the Takow Sunday Services, and we know of at least one who has commenced attending a chapel in a neighbouring town. But most of our patients come from a distance, and we have as yet almost no stations in the Takow region.

'As I am the only European doctor in South Formosa, the Consular Medical appointment, and the attendance on foreigners at Anping, has devolved on me. The merchant community have expressed their interest in the Mission Hospital, both by gifts and visits. Mr. Harry Hastings has most kindly undertaken the clearing at the Customs and forwarding to Tainan of all goods for hospital use.'

II. TAICHU OR CHIANGHOA.

The Mission Staff.—Rev. Campbell Moody, M.A., and Dr. Landsborough.

Mr. Moody has been itinerating in this district with all his old energy and zeal, and on the whole his health has been good. The mischievous malarial mosquito, anopheles, regarding which such important discoveries have been made in the last year or two, chiefly in the Roman Campagna, does not seem to be common in Taichu.

The town of Chianghoa 'is famous for its mosquitoes,' Mr. Moody says, 'but I have not seen an anopheles once during the last six months. There are fish in the Chianghoa pools; they keep down the mosquitoes; the anopheles breeds mostly in stagnant puddles, not far from human habitations. In Tainan, where there are market gardens, and pools without fish, I was twice bitten by the anopheles within a month. Dr. Landsborough thinks of using the mosquito-proof wire netting in the hospital.' (Probably this precaution will become universal in Mission Hospitals in malarial regions, as well as mosquito-proof netting for the windows and doors of houses.)

Of a proposal, now being discussed, to bring together our Formosa Mission and that of the Canadian Presbyterian Church in North Formosa, Mr. Moody says: 'I have no doubt that ultimately the North and South Formosan Churches will be united, and the Synod will meet in our district.' The completion of the railway, which is to run from the north end of the island to the extreme south, will make such meetings easy. Of the Christian Churches in Taichu Mr. Moody says:—

'Almost everywhere there is growth in the Chinese Christian community, which is at least four times as great as it was five years ago. The aboriginal Church stands quite still, however. I have lately been spending some days among the Sia-thau-lun-a group of Churches, meeting with the whole body of the Congregation for five hours or so on a week-day, in order to catechise and explain, and exhort, as touching sin and salvation. I do not think that you can have any conception how difficult it is, even for earnest hearers of ten or twenty years' standing, to take in what seem to us the simplest truths. Yet they are advancing, and one is sometimes touched with the evidence of their hunger for spiritual instruction. In knowledge of the Gospels one notes a very considerable growth.'

The Chianghoa Congregation, and the others which are uniting with it to call a pastor, have chosen the Chianghoa preacher, one of the most earnest Christians in Formosa. 'I very often ask him to take the hospital morning service,' Dr. Landsborough says. 'In some of his methods he is original. After preaching at the morning service in the hospital chapel (which also serves as waiting-room) he will ask his hearers to stand up. Then he tells them that he is going to pray to God, and all those who wish salvation are to close their eyes, while those who do not can keep them open! He goes about a great deal with Mr. Moody.'

'Mr. Moody and I were invited the other day to an exhibition of the products of Formosa got up by the authorities here. We were taken round by the Chief Magistrate. It was very interesting, though of course on a small scale. It was intended to show the Chinese how they may make more than they do out of their land—for instance, by weaving cloth out of pineapple and banana fibre, and plaiting straw hats out of the fibre of the screw-pine. An exhibition of this kind is a new thing in Chianghoa. Another novelty is meeting Chinese girls as well as boys on their way to school, with their books tied up in a cloth. They go to the Japanese school, where there is both a Japanese and a Chinese lady teacher.'

The Hospital.—The figures are in the Medical Table.

Dr. Landsborough's somewhat serious illness last summer was due to the strain imposed on him by the crowds who flocked to the hospital. There are several large Japanese hospitals in the Taichu prefecture, in the conduct of which more than £1,000 annually is spent. But their presence in Taichu, as in the south, has in no wise diminished the numbers of Chinese who come to the Medical Missionary. Of the time before his illness Dr. Landsborough says:—

'I had been seeing out-patients every day of the week, except Sundays—over 400 a day. The number of the in-patients also far exceeded the number of my beds—130 or 140 people in the hospital, accommodated in 75 beds. Some of these were friends of patients, who had come to act as

nurses. Many of the in-patients came from great distances, and I felt compelled to take them in.

On his return to Taichu after convalescence Dr. Landsborough adopted the usual plan of three days a week for out-patients. He also requires a small fee from all beyond the first 150 who come in. Then he sees out-patients on other days, also on payment of a fee. These arrangements have kept away people whose illnesses were imaginary, and made the work manageable in extent; and the doctor's health has been quite satisfactory through the winter.

'Our native preacher speaks earnestly to the crowd in the hospital chapel on out-patient days, and the hospital Evangelist works well too, conversing with individuals or with small groups after the preacher has finished, and also with the in-patients in the wards. One feels much more sure of the genuineness of professed converts if, after going back to their homes, they continue attending Christian worship in spite of the objections and persecution of their relatives and friends.' So strongly is this felt at all the Mission centres that it is very seldom indeed that a hospital patient is baptized till he (or she) has returned home, and before friends and neighbours, and for some time, maintained a good confession.

SINGAPORE.

The Mission Staff.—Rev. J. A. B. Cook and Mrs. Cook, Rev. Wm. Murray, M.A.

The Singapore Mission dates from 1875. Mr. Cook, our first Singapore Missionary, went out in 1881.

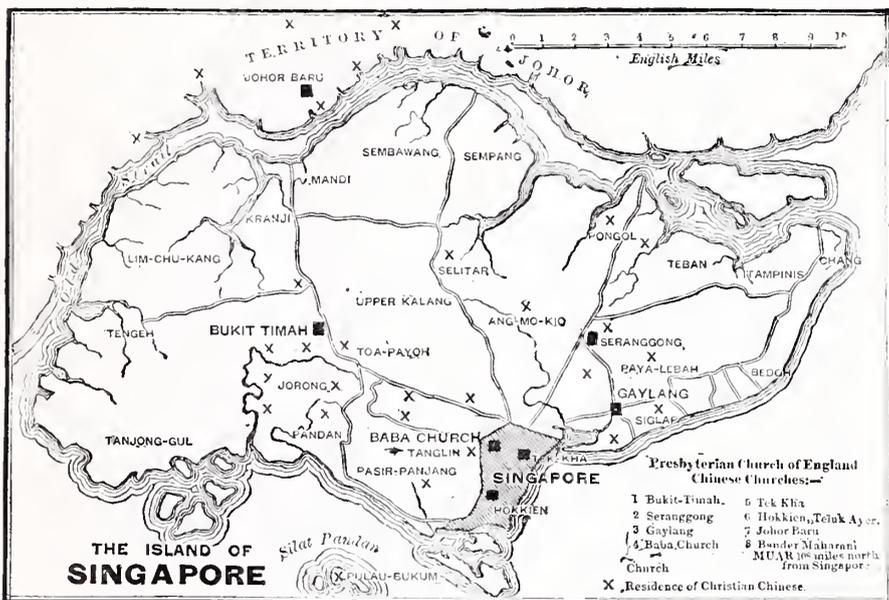
An exceptionally large number (about 80) of the Singapore Christians returned to China last year, so that though the admissions were about as many as usual, the membership has decreased. The contributions of the Chinese Christians (\$2,568) average \$9 per member.

On his way to China last autumn Mr. Campbell Brown received a cheque for \$400 from one of the Singapore Hokkien Christians (the only well-to-do man among them) as a donation towards Church and School in his native village near Chinchew. 'Local friends say,' writes Mr. Cook, 'that this man has sent \$2,000 at various times. The other day one of our Missionaries spoke of one of our members having helped considerably in Swatow, and when our people return to China they take the great bulk of their savings with them, and give much help in all the work of the Churches in their native towns.' Bishop Warne, of the American Methodist Episcopal Church, told Mr. Cook, 'Yours is the best giving of which I have heard from any native Church in all this Eastern World. Methodists get credit for being great beggars and great people to raise money, but you have given them a back seat, and on this I heartily congratulate you, and sincerely rejoice with you, and hope that we Methodists shall be able to follow in your wake. Keep the standard up.'

'In 1882, when our Mission took over the Bukit Timah Chapel (Prinsep Street, the Baba Church, was not taken over till 1885), the membership was 39, the annual givings \$30. In 1892, with 171 members and nine stations, the givings amounted to \$527. In 1902,

with 275 members and ten stations, the contributions amounted to \$2,568.'

The Hokkien Church was discouraged when Mr. Campbell Moody went on to Formosa after eight months' devoted evangelising amongst the large numbers of Hokkien (Amoy-speaking) Chinese in the city of Singapore. The pastor resigned, and the little Congregation was in danger of breaking up. They were, however, cheered by Mr. Walker's success in raising a considerable sum amongst home friends for their new Church; and when the Westminster men adopted this Church as their scheme for the year—a resolution for which the Committee also felt deeply grateful—the Congregation rallied. The pastor is staying



on, and by this time he has been reinducted into his old charge. Mr. Tay Sek Tin is a man of devotion and ability, not in very robust health.

Land and building are costly in Singapore, and £1,000 will be required for site and Church. The little band of Christians expect to raise £250. The students hope to collect £500, and in that case the Church may at once be taken in hand. They have never had anything but unsuitable rented premises, and have had besides often to change from one place to another. Their new Church should constitute them a visible and influential Evangelistic force.

The three Congregations of Bukit Timah, Tekkha, and Serangong, called one of the preachers of our Hakka Mission to be their first pastor—a man trained in the Swatow College, familiar with the Swatow dialect, and able also to do something for the Hakkas in Singapore, for whom no Mission in the Straits has any work. Unfortunately the preacher declined the call. The Missionary Church at Gaylang is still heartily supported by the five Tiechiu Churches. The old man in charge works diligently. Muar is still a

small Church ; its givings are remarkably good, coming next to the Hokkien Church. Johore has been much discouraged by its failure to secure its old preacher as the pastor, but things are righting themselves. I visit Johore once every month.'

A railway now crosses the island from Singapore city to the point opposite Johore. From Johore a railway is to run right north through the British Protectorates. Muar will then be much easier to reach than now.

For the work of the Hokkien Church, whose place of worship and pastor's house are at Tanjong Pagar, a house has been rented in Cross Street, in the Hokkien quarter, as a preaching hall and also a free Chinese reading room and library, where the best publications of the Diffusion and other societies will be kept for sale, and where a branch of the Chinese Christian Endeavour Society will meet. A preacher will be resident also, and Biblewomen will work in the district.

Mr. Cook rejoices in the appointment of Mr. Murray to be the 'Baba' Missionary. 'The Babas speak Malay, but they are Chinese. They will have an ever-increasing influence in the formation of opinion and policy in China. It may not be generally remembered that the Reform movement in China has been largely fed from the Straits, both by large sums of money and by men not a few. To Christianise the Straits Chinese is to strengthen the Church in China, and save China from many of the threatening evils of secularism.'

The Baba Work.—Mr. Murray, who has been in harness since last June, is feeling his way to lines of work, conducting the ordinary services in the Prinsep Street Church, visiting the Christian Straits-born Chinese in their homes, trying to reach the non-Christian Babas by public lectures on Christian doctrines and evidences, holding special 'Missions'—Sunday evening Evangelistic Services in the Town Hall. The outside Babas will come to the Town Hall, he hopes, when they would never dream of attending a service in the Church. His hands will be greatly strengthened and the Baba work enriched, as soon as the Women's Missionary Association is able to send one or two lady Missionaries to get at the Baba women, who are meanwhile practically inaccessible. There are several excellent Christian workers in the Baba Church ; amongst them the family of the late Hoot Kiam, one of whom (Mr. Song Ong Siang, LL.B.), a Cambridge student, a rising lawyer, was a Singapore representative at the Coronation festivities in London last summer.

'We held a special service,' Mr. Murray writes, 'in the Town Hall on November 30. Unfortunately that day proved one of the wettest on record, and only about fifty came, a good many of whom, however, were not Christians. The Bible Class for boys, conducted by Mr. Hart on Sunday mornings, is still small. We are thinking of holding some special meetings for the young, in the hope of building up a Sunday School. We have not been able to find a suitable Biblewoman.'

In September last the Hon. Dr. Lim Boon Keng delivered a public lecture on 'Missionaries in China,' serving up the accusations and assertions of European 'freethinkers.' The modern Missionary is much inferior to his more heroic predecessors. (One recognises the ancient and common practice—building the tomb of the dead prophet !) For the ethics of Christianity he had praise ; but its doctrines are superstitious. The Christianity required

for China is not what the Missionaries teach. Their religion is exploded (citing the 'Encyclopædia Biblica' as a proof). The circulation of the Scriptures in China only adds to the superstitions already rampant. Think (he said) of Joseph's dreams, demoniac possession, faith-healing. Christianity had not been the ally of progress in Europe. It persecuted science in the Middle Ages; opposed the emancipation of women; had no right to claim the abolition of slavery as one of its fruits; the first Abolitionists were unbelievers.

'I do not believe public discussions usually effect much good,' Mr. Murray says. 'But as Dr. Lim Boon Keng has frequently proclaimed himself the foe of Christianity, and has a considerable influence over other Chinamen, I determined to reply. Both lectures, his and mine, were well attended; if anything, the second better than the first, and at both meetings the majority present were followers of Dr. Lim Boon Keng. I believe some good was done. Dr. Lim Boon Keng was one of the first Chinese Queen's scholars. He was educated in a British University, and holds a seat in our Legislative Council. The Babas are proud of him, and ready to believe his confident statements.

'I was talking the other day to two of our Baba Christians about our work and its prospects. "The Church has *no* prospects," one of them said, "so long, at any rate, as Dr. Lim Boon Keng is here." "Quite true," the other Christian replied, "if we relied on human power only; but we look higher." The words of the two speakers set forth the difficulty and the hope of the work with which I am entrusted, and which I think may claim the sympathy and prayers of Christian people at home.'

RAMPORE BOALIA.

The Mission Staff.—Rev. Wm. J. Hamilton, M.A.; Dr. J. A. Smith and Mrs. Smith; Dr. R. Morison; Miss Brunton.

(Dr. Morison is at Ranaghat, and proceeds to Rampore Boalia at the end of next year.)

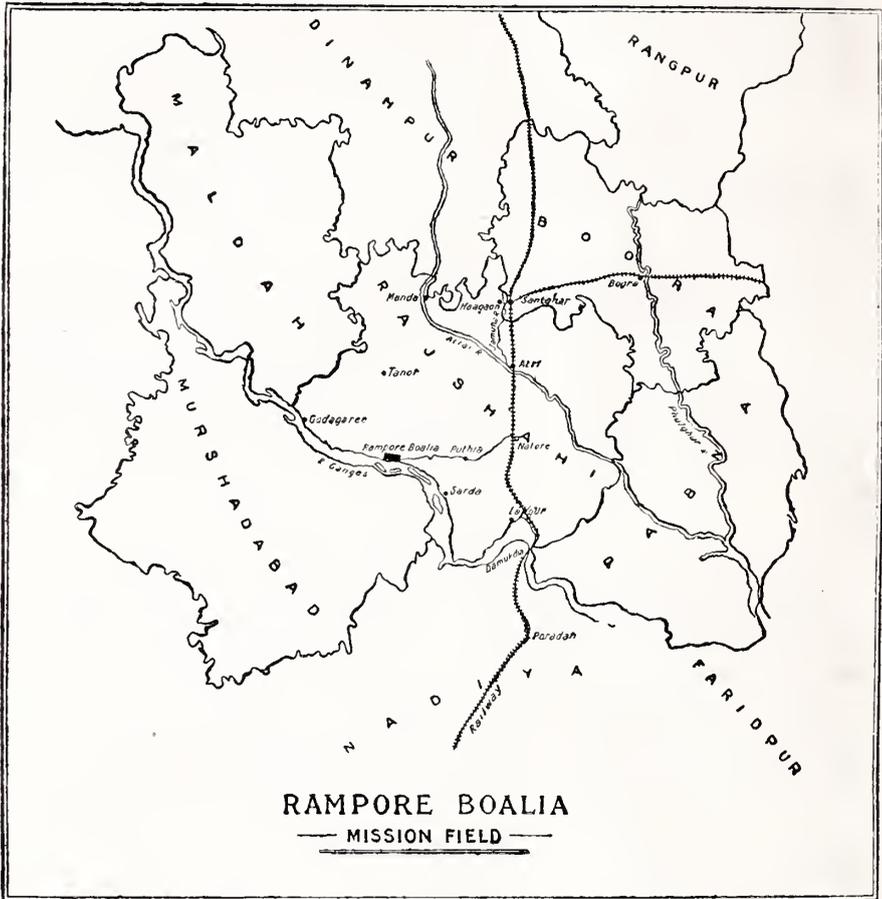
Mr. Hamilton and Dr. Smith are rapidly acquiring a competent knowledge of the language (Bengali) in which their work has to be done. Dr. Smith has passed his second language examination with distinction. Mr. Hamilton has passed his first examination, also obtaining a good certificate; he delayed his examination work so as the faster to get hold of the colloquial speech. They are examined by the Calcutta Missionary Board.

'Since April,' writes Mr. Hamilton in his report, 'I have usually taken the Bengali service on Sabbath mornings. The attendance has been fairly good, except in the cold season, when it is hard to get the people to come out. Since we introduced the Church of England Common Prayer at our English Service some months ago, five out of the six Europeans in and near the station attend regularly. We have a Prayer-meeting in English on Wednesday evenings, and in Bengali on Fridays. Dr. Smith is always ready to take any of these services.

'The Christian boys are very deficient in religious knowledge. I have started a Bible Class; two young men and four boys attend. The young men are quick to learn. I asked them to commit to memory a

few verses of Matthew v. ; they did all the chapter, and repeated the whole Sermon on the Mount after three Sabbaths. Mr. Smith carries on the Bible Class for non-Christians in our Hall in the town, and he and I take the Gospel address to students on alternate Sabbaths.'

A Young Men's Union has been formed—as yet on a small scale. Six to twelve gather round the table, and after reading for half an hour (some European friends providing a number of illustrated papers) the young fellows



have a talk with the Missionary on some question raised by themselves—Indian reform, sacrifice, conscience, substitution, and the like. It is an effort, not without success, to understand their habits of thought.

'When at Sarda lately I examined the school on their Scripture lessons, and was surprised at the amount they know. The juniors can repeat a small catechism, and the seniors have a translation of "The Story of Jesus" by Mrs. Bate. They can tell fully the substance of any chapter when told the heading of it. At least they know the Gospel story. I go to the bazaar as often as I can with the preacher.'

The tropical storms supply incidents : 'Dr. Smith and I cycled out

one evening lately to a village six miles off. We had intended to come back by moonlight, but were caught by a terrific storm. It got quite dark almost immediately, and we had to find our way by the aid of the lightning. The first part of the road was only a muddy track through close jungle. When we got on the better road we had an exciting ride on the slippery mud and more slippery wooden bridges, with a great downpour of rain the whole way, till we reached home, not looking our best!

The Christians in the Borind group of villages (aborigines) have been lately somewhat unsettled. At the central village there is a large school. The Missionaries asked the teachers (who are common peasants) to help to keep it in repair. They refused. Part of the cost of repairs was kept off their salaries. Most of them then resigned. Their objection is, they say, to fixed times and rules—as they have to mind their own work in the fields. They have agreed to give Bible lessons to the children as often as they can, and without pay.

'We have sold in all 3,000 Gospels, 1,000 "Precious Songs," 200 Psalms and other Old Testament portions, and about 15,000 tracts have been distributed. But we have no one to visit those who buy the books and impress the truth on them. I do not see how native agents of the type required can be got for at least ten years.'

Dr. Smith urges the opening of a new station when Dr. Morison goes on from Ranaghat. At Santabar or Naagaon a dispensary would soon attract larger numbers than will ever come to the Mission hospital in Rampore Boalia. 'In Rampore Boalia,' he says, 'there is a civil surgeon and a large Government hospital and dispensary just opened in a central and commanding position. In Santabar or Naagaon the Medical Missionary would have a clear field, and an immense district accessible in every direction by rail.'

'In response to our recent appeal friends at West Kirby and Birkenhead have sent us quilts, sheets, and pillow-cases. Friends at West Kirby are sending some surgical instruments. We need a constant supply of bandages, quilts, towels, dusters, and old linen. We have lately resumed an old practice of sending a subscription-book round the European residents every month, and we hope in this way to receive Rs. 50 monthly. The hospital was opened last March for in-patients. A large number of the patients have been eye cases. The dispensary was open three days a week for men and two days for women, and the number attending has gone on increasing steadily. This has been a very unhealthy year, the rainfall unusually heavy and malaria very prevalent.'

The Presbyterian Church in India.—The union of all the Presbyterian Churches in India will soon be accomplished. As in China, distances and differences of language are difficulties—in neither case to be permitted to block the way. The Council of the Presbyterian Alliance of India, which has conducted the negotiations, had its first meeting in 1877. But the movement for organic union only took definite shape after the New York Ecumenical Missionary Conference in 1900, which emphasised the call for co-operation and alliance in the Mission field.

The South Indian United Church was a first step towards the larger union. It is composed of two Presbyteries, the United Free Church Presbytery of Madras, and the American 'Classics' of Arcot (in the Madras Presidency).

The Presbyterian Alliance of India, at its seventh meeting in December 1901, adopted a Basis of Union, including a somewhat elaborate Confession of Faith, and complete arrangements for General Assembly, Synods and Presbyteries. These were sent to the Presbyterian Mission Councils in India and to their home Churches. The Presbyterian Churches in England and Scotland have suggested a simpler doctrinal creed. But American Presbyterians prefer to state from the first, with a good deal of fulness, the creed of the United Church; the 'United Presbyterian Church of America' suggesting, indeed, that the whole of the Westminster Confession be adopted.

American and British Presbyterians part company on another point—the relation of the foreign Missionary to the Indian Church: American Presbyterians proposed to make the Missionary subject to the jurisdiction of the Indian Church, to which last year's Newcastle Synod objected; as the Scottish Churches also do.

At a meeting last January of a Representative Committee, appointed by the Indian Presbyterian Alliance, suggestions and objections were considered. Some details were removed from the proposed Confession—even yet more greatly detailed than the doctrinal statements of the Amoy United Church. A compromise was agreed to on the question of jurisdiction—the American Presbyterians still refusing to adopt entirely the Amoy plan. The Amoy plan gives the Missionary in the present transitional time full Presbyterian powers in the native Church, leaving him subject, however, only to the jurisdiction of his home Church; an anomalous arrangement, no doubt, but suited to a temporary condition, while the native Church is growing towards complete self-support and independence.

The article affecting the relation of the Missionaries to the United Church is now to run: 'Ordained Foreign Missionaries and Ministers shall ordinarily be full members of the Presbyteries in whose bounds they live. But those whose home Churches object to this relationship, shall sit as Consultative Members of the Presbytery. Consultative Members shall have no vote except on special occasions to be determined by the local Presbytery, but in all other respects they shall have the same privileges as members in full standing.'

The arrangement does not seem quite satisfactory. But in view of the large ends to be served by this great Presbyterian Union on the Mission field, and the strong desire in Indian Mission circles that next winter should see the movement brought to a happy issue, perhaps the Synod will consent to the Rampore Boalia Mission entering the United Church, even if our Missionaries only sit in its Church courts as 'consultative members.'

The Great Movement of Indian Thought.—Our Indian Mission is not large, but it is the sole Protestant Mission in a district with a population of more than two millions. And it may give the Church an adequate sense of the worth of Mission work in our great Eastern dependency if some sentences be added from a non-Christian native newspaper, the *Kayastha*

Samachar, indicating the vast movement in the minds of educated Hindoos towards the Christian faith. To share in this preparation of India for accepting Christ is an honourable distinction for any Church.

Speaking of the improvements necessary in schools in India, the writer in the newspaper says :—

‘The first remedy that I have to suggest is the introduction of the Bible as a class-book in all primary and high schools. I have found that lessons from the *Manu Smriti*, the *Gita*, or the *Puranas* have proved ineffectual in broadening the mental vision of the student, and have a tendency towards strengthening the superstitious element in his spiritual nature. I have seen, with dismay and indignation, B.A. students, who ought to have known better, defending idol-worship and Brahman-feasting with all the fervour of proselytes.

‘If the teaching of the Bible be substituted for that of the Puranic theology our students will at least be freed from the trammels of bigotry and will learn to reason, generalise, or investigate like rational men. I am not a Christian, but I think the more Christ-like we become, the better for us and our land. And towards securing this happy end nothing can be more effective than the practice of placing before the minds of our students daily and repeatedly the ideal of love, self-abnegation, and suffering for others’ sake that is presented to us in the pages of the Gospels.’

LIVINGSTONIA.

The Synod of 1902 resolved that our people should have an opportunity year by year of contributing to the support of the Livingstonia Mission; partly in grateful acknowledgment of splendid assistance in our work in China from Scottish friends, many of whom are deeply interested in Livingstonia; partly that as a Church we might associate ourselves with the winning of Africa for Christ.

Lake Nyasa is girdled by a chain of Christian Missions. On the south and east, English Church Missions; on the west, the Mission of the Dutch Reformed Church of Cape Colony, and Livingstonia, now a United Free Church Mission, directed by a special Committee; on the north, the London Missionary Society (some way back from the Lake) and the Moravian and Berlin Missions.

Livingstonia was founded in 1875—the best monument to the large-hearted Missionary explorer. It met at first with fierce opposition from the wild Ngoni, the terror of all the Lake tribes—now peaceful agriculturists. The first Livingstonia convert was baptised in March 1881, the second in July 1882. In 1884 the little Church had on its Communion roll 9 men and women. Now the Mission occupies six chief centres, has a staff of 42 European Missionaries, 100 out-stations, nearly 3,000 Communicants, 130 schools with 30,000 scholars—the whole knit together in a Presbytery of Nyasaland.

The present condition of the work has much of the character of a permanent revival; Communion seasons occur yearly at different stations with hundreds of adult baptisms, and (to give one instance of the eagerness for worship) only six members absent from the Lord’s Table from a membership approaching 400; teachers and schools besought; catechumen classes numbering hundreds—a recent incident: 1,000 adults attending a moonlight

service at which 84 adults were baptised. So the stir of souls and conversions proceed—native teachers showing themselves capable of giving to candidates for admission to the Church a wonderful knowledge of the Gospel, and the Missionaries taxed to the uttermost with calls for visits and with efforts to occupy a wide hinterland, ‘ripe for the harvest.’

Two of the Missionaries (Messrs. Henderson and Mackenzie) last autumn, with volunteer bands of pupils of the Livingstonia Institution, crossed the high hills to the West into a region hitherto unevangelised.

‘They are all hill-worshippers,’ Mr. Mackenzie writes, ‘and offer sacrifices, each village on the top of the hill which it regards as its own particular deity, and having within the village a house for their gods, which is always kept scrupulously clean. Everywhere we were most kindly received, and in no single case was my offer to leave teachers (the Institution lads, stationed for a month) refused. Houses were at once provided, and the work of teaching and preaching begun. My supply of preachers was woefully inadequate to the needs of the people. Long before I had reached the River Loangwa the last teacher was left behind, and I was obliged to pass on, leaving scores of villages still to sit in their age-long darkness.’

When the young men who had been so left in the villages to teach and preach for a month returned to Livingstonia, they brought pathetic reports of spiritual need and of awakening. ‘What shall we do that we may worship God aright?’ the people asked. One old chief asked the teachers in his village, ‘How shall we pray to God, of whom you tell us, seeing that the hills do not hear us?’ Everywhere the preachers were earnestly urged to return as soon as possible. ‘Why do you leave us now?’ one was asked; ‘your words are good, and we wish to hear more.’ ‘A small contingent, going out for a month or six weeks a year, can indeed make an impression; but that only indicates how much greater fruit we might expect if we were able to give the West an opportunity of hearing the Gospel, such as their more favoured brethren have enjoyed now for over a generation.’

This is the Mission, with its abundant tides of blessing and its wide stretches of unoccupied territory, in which our Church stands pledged to take some part. No special appeal has yet gone forth to our members. It did not seem possible to urge Livingstonia, with our own Mission exchequer so harassed; and it is obvious that we must claim that gifts to the Scottish Mission shall not be subtracted from our own funds. Special Livingstonia gifts (amounting to £243 7s. 1d.) were transmitted last year, and the Committee ask the Synod once again to commend this work to the Church. To have Livingstonia also in our sympathies and prayers will enlarge for us the Missionary horizon, and the wider vision will not diminish the zeal and generosity with which the Church will maintain its own great enterprise in the far East.

CONCLUSION.

On that zeal and generosity, created and strengthened by knowledge of the dreary hopelessness of the religions which the Gospel of Christ is destined to supplant, and of the solidly founded Church¹ which, the Holy Spirit working with them, our Missionaries, men and women, are establishing; and by 'the obedience of faith' to the prophecy with which the divine compassions light up the reign of the Lord Christ, Who 'will deliver the souls of the needy'—

'He shall have dominion from sea to sea,
And from the River unto the ends of the earth'—

on that generous ardour and sympathy so nourished and uplifted, our Missions are once more cast. The home Church will strain to the breaking-point the faith of the daughter Church if she sends out this edict, 'From some of the places where the Gospel standard has been set up the Mission must be withdrawn.' She will sorely wound the hearts of her loyal and gifted messengers in the foreign field, men and women, even now burdened and pained by claims and calls they cannot meet, if instead of being reinforced as they entreat, they are bid to abandon work on which God has set His seal.

May the Committee dare to appeal to friends in Scotland who have so nobly cheered us during all the years of the Mission, and on whose support we have relied in embarking on large and growing responsibilities? Will a return to their former measure of aid be possible? But the Mission is an honour put on our own Church; and ours will be the sorrow and loss if it shrinks and narrows because our prayers and our gifts are withheld.

¹ Mention has often been made of the striking development of the native ordained pastorate in our China Mission—the pastor in each case called and maintained by his own people. To another feature of the work attention may fitly be directed, as guaranteeing its permanence. The Mission of the Dutch Reformed Church in Formosa, two centuries ago, has left no trace, although it prospered, because the missionaries failed to give the native Church a vernacular version of the Scriptures. The Madagascar Church emerged from a generation of furious persecution stronger than when it was led into the wilderness, because it possessed the Bible in the speech of the island. Our Missionaries are giving their converts the Gospel message in their various colloquials, as well as taking part in a Union translation into that Chinese character which educated Chinamen read. From the Swatow Printing Press, for example, has now been issued the complete New Testament, and the whole Bible in the Swatow dialect is the hope of the Mission.

Submitted, on behalf of the Committee, by

ALEXANDER CONNELL,

Convener.

WILLIAM DALE,

Secretary.

MINISTERIAL MISSIONARIES

	<i>Arrival on the Mission Field.</i>	<i>Station.</i>
Rev. W. McGregor, M.A., D.D.	... 1864.	Amoy.
„ *William Campbell, F.R.G.S.	... 1871.	Tainan, Formosa
„ *John C. Gibson, M.A., D.D.	... 1874.	Swatow.
„ *Thomas Barclay, M.A. ...	... 1874.	Tainan, Formosa.
„ *Henry Thompson ...	... 1877.	Amoy.
„ *Donald MacIver, M.A. ...	... 1879.	Wukingfu, Hakkaland.
„ *J. A. Bethune Cook ...	... 1881.	Singapore.
„ *Wm. Riddel, M.A., M.B., C.M., Abd.	1881.	Wukingfu, Hakkaland.
„ *Patrick J. MacLagan, M.A., D.Phil.	1888.	Swatow.
„ *Murdo C. Mackenzie ...	... 1889.	Samho-pa, N. Hakkaland.
„ Duncan Ferguson, M.A. ...	... 1889.	Tainan, Formosa.
*George M. Wales ...	... 1890.	Amoy.
*J. Steele, B.A. ...	... 1892.	Swatow.
*C. Campbell Brown ...	... 1893.	Chinchew.
„ Campbell N. Moody, M.A. ...	... 1895.	Taichu, Formosa.
„ Andrew Bonar Nielson, M.A. ...	... 1895.	Tainan, Formosa.
*James Beattie, M.A. ...	... 1897.	Changpu.
*David Sutherland ...	... 1898.	Suabue.
„ Hope Moncrieff, M.A. ...	... 1898.	Engchhun.
„ William J. Hamilton, M.A. ...	... 1901.	Rampore Boalia, Bengal.
„ Garden Blaikie, M.A. ...	... 1901.	Chaochowfu.
„ William Murray, M.A. ...	... 1901.	Singapore.
„ Alan S. M. Anderson, M.A. ...	... 1902.	Chinchew.
„ Horace F. Wallace, M.A., B.D. ...	1903.	Swatow.

MEDICAL MISSIONARIES.

*Peter Anderson, L.R.C.P. & S. Edin. ...	1878.	Tainan, Formosa.
*Alexander Lyall, M.B., C.M. Edin. ...	1879.	Swatow.
John F. McPhun, M.B., C.M. Glasg. ...	1882.	Samho-pa, N. Hakkaland
*Philip B. Cousland, M.B., C.M. Edin. ...	1883.	Chaochowfu.
*James M. Howie, L.R.C.P. & S. ...	1888.	Changpu.
*B. Lewis Paton, M.B., C.M. Edin. ...	1889.	Chinchew.
*John Cross, M.B., C.M. Glasg. ...	1893.	Engchhun.
*Muir Sandeman, M.A., M.B., C.M. Edin.	1894.	Suabue.
David Landsborough, M.A., M.B., C.M. Edin. ...	... 1895.	Taichu, Formosa.
*J. Preston Maxwell, M.B., B.S. Lond., F.R.C.S. ...	... 1899.	Changpu.
*J. Laidlaw Maxwell, Jun., M.D., B.S. Lond. ...	... 1901.	Tainan, Formosa.
*John Alfred Smith, M.B., Ch.B. Edin.	1901.	Rampore Boalia, Bengal.
Robert Morison, M.B., Ch.B. Edin. ...	1902.	Rampore Boalia, Bengal.
G. Duncan Whyte, M.B., Ch.B. Edin.	1903.	Swatow.

MISSIONARY TEACHERS.

	<i>Arrival on the</i>		<i>Station.</i>
	<i>Mission Field.</i>		
*Mr. William Paton	1881.	Swatow.	
*Mr. George Ede	1883.	Wukingfu, Hakkaland.	
*Mr. H. F. Rankin	1896.	Amoy.	
*Mr. Frederick R. Johnson	1901.	Tainan, Formosa.	
Mr. John C. Graham-Cumming, A.C.P.	1901.	Amoy.	

* The asterisk indicates a married Missionary. The wives of the Missionaries have always been efficient helpers in the work.

WOMEN'S ASSOCIATION MISSIONARIES.

Miss C. M. Ricketts	1878.	Chaochowfu.
Miss Georgina Maclagan	1882.	Changpu.
Miss E. Black	1885.	Swatow.
Miss Jessie Johnston	1885.	Amoy.
Miss Annie E. Butler	1885.	Tainan, Formosa.
Miss Joan Stuart	1885.	Tainan, Formosa.
Miss M. Harkness	1887.	Swatow.
Miss L. Graham	1888.	Chinchew.
Miss M. Barnett	1888.	Tainan, Formosa.
Miss H. Lecky	1889.	Changpu.
Miss Janet Balmer	1890.	Wukingfu, Hakkaland.
Miss L. Ramsay	1890.	Chinchew.
Miss Annie N. Duncan	1893.	Chinchew.
Miss M. B. McGregor	1893.	Amoy.
Miss B. Brunton	1893.	Rampore Boalia, Bengal
Miss A. Noltenius	1897.	Changpu.
Miss M. Ross	1897.	Engghun.
Miss A. Laidler	1897.	Wukingfu, Hakkaland.
Miss M. C. Usher	1898.	Amoy.
Miss Mary Ewing	1898.	Engghun.
Miss Jennie Ewing	1898.	Engghun.
Miss Marion M. Keith	1899.	Wukingfu, Hakkaland
Miss Helen Gordon	1901.	Amoy.
Miss E. Brander	1902.	Swatow.
Miss M. E. MacArthur	1902.	Chinchew.
Miss E. C. Gillhespy	1902.	Chaochowfu.

W.M.A. MEDICAL MISSIONARIES.

Miss Edith M. Paton, L.R.C.P.&S.Edin.	1899.	Chinchew.
Miss Tina M. Alexander, M.B., Ch.B.Edin.	1900.	Swatow.
Miss Nina H. Beath, M.B., Ch.B. Edin.		
(Miss Beath is not yet on the field.)	...	Swatow.

N.B. Postal Addresses :—

- For Amoy.—Amoy, *via* Hong Kong.
- „ Swatow.—Swatow, *via* Hong Kong.
- „ Suabue.—C/o Kowloon Customs, Hong Kong.
- „ Chinchew.—Amoy, *via* Hong Kong.
- „ Engghun.—Amoy, *via* Hong Kong.

Postal addresses—continued.

- For Changpu.—Amoy, *via* Hong Kong.
 „ Chaochowfu.—Swatow, *via* Hong Kong.
 „ Wukungfu.—Swatow, *via* Hong Kong.
 „ Tainan.—Tainan, Formosa, *via* Hong Kong.
 „ Taichu or Chianghoa.—Shoka, by Tamsui, Formosa, *via* Hong Kong.
 (Shoka is Taichu.)
 „ Singapore.—Singapore, Straits Settlements.
 „ Rampore Boalia.—Rampore Boalia, Bengal, India.
 [*Put “English Presbyterian Mission” after the Missionary’s name.*]

CENTRES AND STATIONS.

N.B.—In these lists, places printed in thick type are the chief stations of ordained native pastors; at places printed in ordinary type the Congregations have at least two elders or one elder and one deacon, and are reckoned organised; at places printed in italics the Congregations are not yet organised.

AMOY.

(Synod of Amoy, with two Presbyteries—Chinchew and Changchew.)

CHINCHEW PRESBYTERY.

(a) Connected with Engchhun.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Engchhun	Engchhun	Go-tau, Pi-o, Ko-loe, <i>Toh-po, Sio-ko, Engchhun Middle Street, Soathau-sia, Tek-hoe City, Lay-khee, So-khee, Toa Khu-tau, Khoe-khau.</i>	Rev. Lim Un-Jin.

(b) Connected with Chinchew.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Chinchew, South St.	Chinchew, South St.	Chinchew South Gate, <i>Chinchew East St., Tan-te.</i>	Rev. Tan Soan-leng.
Chinchew, West St.	Chinchew, West St.	<i>Chinchew New gate St., Lam-an City.</i>	Rev. Ngo Hong pho.
Siong-si	Chheng-soa	<i>Ham-kang, Siong-si.</i>	Rev. Tan Beng-phiau.
Engleng An-khoe	Engleng An-khoe City	Chioh-sai, Khoe-a-bay, Tang-chhan-kio, Eng-lai, O-thau, <i>Toa-u, Tng-khi.</i>	Vacant. Rev. Ng Chhong-hai.
Phoa-noa	Phoa-noa	Ho-chhi, <i>Sio-lo-khoe, Phi-lai, Chhien-kim-bio.</i>	Rev. Ngo Siu.

(c) Connected with Amoy.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
E-mng-kang Anhai	E-mng-kang Anhai	<i>Kolongsu.</i> Kwan-kio, Mng-khau-tai, Chioh-chi, <i>Tang-chioh.</i>	Rev. Ng Hwai-tek. Rev. Kho Chit-Seng.
Chi-bay	Chi-bay	Chhim-ho, <i>Toa-chhim-ho, Chioh-khun.</i>	Rev Kho Seng-iam.

CHANGCHEW PRESBYTERY.

(a) Connected with Changpu.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Khi-boey	Tung-kio	Khi-boey, Liong Khay ; <i>Koey-bu-siu, Chhiah-thaw-nia, Kotin, Liok-go.</i>	Rev. Tan Giok-iong.
Kio-lai	Au-po	Liong-nia, Kio-lai, Kak-chioh ; <i>Hoe-pi.</i>	Rev. Tan Khe Hong.
Changpu	Changpu	Pan-to, To-jim, Na-thau ; <i>Unsiö.</i>	Revs. Go Pay and Lim Beng Tek. ¹
Gaw-chay	Che-a-boey	<i>Cheng-poa, Gaw-chay.</i>	Vacant.

[Besides these four Pastorates, there is another station in the Changpu district, on the island of Tong-san or Tang-soa, south-west from Changpu. This station is part of the Mission of the Native Church. Rev. Na Ju-khoe, one of the mission preachers, has been ordained to the charge of the Tong-san Mission. The other station of the native mission Committee is on the island of Quemoy, outside Amoy, and is also in charge of an ordained missionary, Rev. Lim Po-tek.]

(b) Connected with Amoy.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Pechuia	Pechuia	Kwanjim.	Vacant.
Bay-pay	Bay-pay	<i>Sai-in, Tin-hai, Kang-khau, Kang-boey, Cheng-tan.</i>	Rev. Li Sin-to.
Liong-bun-see	Peh-chioh	Liong-bun-see, Aw-sai, <i>Yu-boey-kio, Chiah-aw.</i>	Rev. Yu Un-sin.

(N.B.—Besides the Pastorates connected with our own Mission there are five or six Pastorates in each of the two Presbyteries (Chinchew and Changchew) connected with the American Reformed Mission.)

In the part of the Amoy field assigned to our Mission there are—

- Native Pastorates (Pastors supported by their own Congregations), 17.
- Organised Congregations (besides the chief station of each Pastorate), 34.
- Congregations not yet organised, 30.
- Total number of Congregations, 81.
- College Tutor, Rev. Keh Nga-pit.
- Ordained Missionaries to the Native Foreign Mission, Revs. Lim Po-tek and Na Ju-khoe.
- Preachers in Mission employment, 56.
- Teachers, 24.
- Students in Theological College—
 1. Connected with English Presbyterian Mission, 27.
 2. Connected with American Reformed Mission, 9.
- Ruling Elders, 75.
- Deacons, 97.
- Chapel-keepers, 52 (many of whom act as Evangelists).

¹ Lim Beng Tek is to be specially in charge of Unsiö and the surrounding district.

SWATOW.

(Synod of Chao-Hwei-Chow,¹ with two Presbyteries—Swatow and Wukingfu.)

SWATOW PRESBYTERY.

(a) Connected with Swatow.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Miou	Miou	Teng-pou, <i>Kho-leng</i> .	Rev. Ng Siu-teng.
Kia-kng	Kia-kng	Tsau-phou, Kangbue.	Rev. Lim Kau.
Pang-khau	Pang-khau	Teng-kng, <i>Sin-che</i> .	Rev. Lim Huang.
Chia-na	Chia-na	Tng-bue.	Rev. Kuan Chip-seng.
Phusua	Phusua	<i>Ng-kng</i> .	Rev. Chiam Seng-po.
Kit-ie	Kit-ie	Leng-kang.	Rev. Te Hu-nguan.
Sin-hu	Sin-hu	<i>Tekkie</i> .	Rev. Hau It-tsho.
Swatow	Swatow	<i>Ou-teng-pue</i> .	Rev. Lim Chiang-tsau.
Iam-tsau	Iam-tsau	<i>Chhin-tshug, Chia-chin</i> .	Vacant.

(b) Connected with Chaochowfu.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Chaochowfu	Chaochowfu	Peh-tsui-ou, Teng-tng, <i>Lian-khau</i> .	Rev. Heng Liet-kip.

(c) Connected with Suabue.

There is no ordained Pastor as yet in the district assigned to the Christian Endeavour missionaries, though a group made up of Kong-pheng, Tua-ua, and Kie-kia-thau, is ready to support a Pastor. The stations in which regular services are held are—

Suabue, Kong-pheng, Tua-ua, *Hai-hong*, *Kie-kia-thau*, *Lok-hong* (*Tang-hai*), *Chia-mng*, *Nam-un*, *Noi-hue-ti*. In Tang-sua the brethren on their own initiative bought a house, and fitted it up for worship; but it has not yet been recognised as a station.

The other Swatow stations follow, under the names of the Chinese districts in which they are situated.

Chenghai District.—*To-thau*.

Haiyang District.—*Ampou, Tshua-tng chhi, Tng-on, E-tng*.

Jaoping District.—*Jaoping, Thuah-khe,* Ng-man.**

Kiehyang District.—*Tuaka*.

Chaoyang District.—*Kuisu, Leng-kia, Chao-yang, Tat-hau-pon, Sua-mng-sia*.

Puning District.—*Sinun, Kupue, Liou*.

Hweilai District.—*Hwei-lai, Kue-tham, Sang-sua, Sua-leng, Leng-kang, Sin-tneh*.

Lufung District.—*Kah-chi, Kni ou*.

Haifung District.—*Haifung, Kho-tng*.

¹ Chaochow and Hweichow are the 'Mandarin' names of the two large prefectural districts in which the Swatow and Hakka work lies.

Chuan District.—*Chuan.*

Fung Shun District.—*Liu-ng.*

Namoa Island.—*Authel,* Namoa.**

(*The Stations marked thus * are worked by the Missionary Society of the Native Church.*)

Native Pastorates, 10 (excluding the Kong-pheng group, whose first call was unsuccessful, and which has not yet secured a pastor).

Organised Congregations (besides the chief station of each pastorate), 14.

Congregations not yet organised, 41.

Total number of Congregations, 65.

College Tutor, Rev. Lau Chek-iong

Preachers, 47.

Teachers, 25.

Students in Theological College, 17.

HAKKA COUNTRY.

PRESBYTERY OF WUKINGFU.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Wukingfu (110 <i>Communicant Members</i>).	Wukingfu	Piyong, <i>Thai-yen.</i>	Rev. Phang Tshiang.
Thonghang (134 <i>Communicant Members</i>).	Thonghang		Rev. Tsen Mien-lu.

The rest of the Hakka stations follow under their respective districts:—

Kiehyang District.—*Ho-pho, Kwan-yim-san; Thai-yong, Tung-sim-tshun, Kiu-teu-pu, Nam-san.*

Lufung District.—*Ng-yun-thung, Samhai; Sin-thien, Shong-sa, Ho-thien, Shong-fu, Lo-hai, Pat-van, Vong-kiang pu.*

Fungshun District.—*Pu-tsu-tshai; Fung-shun, Vong-thong, Vong-kim-pu * Liu-vong, Hi-tsu-tham.*

Hweilai District.—*Kau-thien, Moi-yong.*

Haifung District.—*Phai-liang; Thun-pu.*

Tapu District.—*Tapu *; Sam-ho-pa.**

Yungting District.—*Yungting *; Thai-khe,* Fu-loi.**

Jaoping District.—*Khi-khang.**

(*The stations marked with an asterisk are assigned to the North Hakka missionaries; with Sam-ho-pa as their centre.*)

Native Pastorates, 2.

Organised Congregations (besides the chief station of each Pastorate), 10.

Congregations not yet organised, 22.

Total Congregations or Stations, 34.

College Tutor, Rev. Phang Khi-fung.

Preachers, 33 (3 of whom are Licentiates).

Teachers, 13.

Students, 15.

Elders, 22.

FORMOSA.

PRESBYTERY OF TAINAN.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Tainan (706 <i>Communi- cant mem- bers</i>)	Tainan	Chinese Stations— Paw - kiu - thau, <i>Toa- oan, Soa-kha, Oan-Ji- kay.</i> Pe-paw-hoan Stations— Baksa, Kam - a - na, Kong - ana, Poah - be, Toa - liau, <i>Sin - chhi, Khaui, Sin-ho-chug, Sin-chhu-a.</i>	Rev. Lau Baw-khun.
Naow	Naow		Vacant.

The other stations follow, arranged under their respective districts.

Hong-soa District.—Twelve Stations amongst the Chinese—Pi-thau, Tang-kang, Kiam-pawa, Tek-a-kha, Tiong na, A-kau, Lama-khe, Ali-kang, Kalah-paw; *Lombay Island, Lam-paw.*

Two Stations amongst the Hakka Chinese—Lai-pawa; *Kian-kong-chug.*

Kagi District.—Nine Stations amongst the Chinese—Kagi, Gu-ta-oan, Tiam-a-khau, Koan-a-nia, Thaw-khaw; *Taulak, Moa-tau, Tsui-boe, Sin-kang, Pho-a-khu, Poo-thi-chhu.*

Four Stations amongst the Pe paw-hoan—Giam-cheng, Thau-sia; *Ka-poa-soa, Hoan-a-chhan.*

Taichu District.—Eighteen Stations amongst the Chinese—Chianghoa, Sin-kiet-tsng, Ka-tang-a, Sia-thau-luna, Tang-toa-tun, Katang-khe-khau; *Gu-ma-thau, Katan, Holotun, Lokkang, Tai-li-khit, Na-a, Khe-o, Hoan-oah, Chhan-e-tun, Toa-chng.*

Five Stations amongst the Sekhoan—Toa-sia, Lai-sia, Aw-gu-lan, Toa-lam, Gu-khun-soa.

East Coast District.—Four Stations amongst the Pe-paw-hoan—Koan-im-soa, Chioh-pai; *Lilang, Chioh-haw-soa.*

Native Pastorates, 2.

Organised Congregations (besides the chief station of each pastorate), 36.

Congregations not yet organised, 30.

Total number of Congregations, 68. (*In 13 other places services are regularly held.*)

Preachers, 34.

Teachers, 17.

Students in Theological College, 26.

Chapel Keepers, 7.

SINGAPORE.

PRESBYTERY OF SINGAPORE.

<i>Pastorate.</i>	<i>Chief Station.</i>	<i>Affiliated Stations.</i>	<i>Minister.</i>
Hokkien Church (32 <i>Communi- cant mem- bers</i>)	Singapore City	<i>Tanjong Pagar, Paya Lebar, Tanjong Rhu.</i>	Rev. Tay Sek Tin.

Tiechiu Church (124 <i>Communicant members</i>)	Prinsep Street (<i>Singapore City</i>)	Bukit Timah, <i>Seranggong</i> .	Preacher under call from China.
Johore Bahru (53 <i>Communicant members</i>)	Johore	<i>Tampoi</i>	Vacant.

The other stations are :—

In Singapore City.—Baba Church, *meeting in Prinsep Street Church* (38 *Communicant members*).

In other parts of the island of Singapore.—*Gaylang* (the station supported by the *Native Church*).

In the mainland Johore Sultanate—*Muar* (22 *Communicant members*).

Native Pastorates, 2 (Johore has not yet had a pastor ordained).
Congregations organised (besides the chief station of each pastorate), 5.

Congregations not yet organised, 5.

Total number of Congregations, 12.

Preachers in Mission employment, 7.

Bible Woman, 1.

RAMPORE BOALIA (BENGAL).

Station --*Rampore Boalia*. At *Sarda* and other two places there are mission schools.

Teachers, 11 (6 male, 5 female).

Bible Woman, 1.

Colporteur, 1.

SUMMARY.

Ministerial Missionaries, 24.

Medical Missionaries, 14.

Missionary Teachers, 5.

W.M.A. Ladies (not Doctors), 27.

Lady Doctors, 3 (one of whom is not yet on the field).

Wives of Missionaries, 28.

Principal Stations (*i.e.* where Missionaries reside), 13.

Native Pastorates (Pastors entirely supported by their own Congregations, several of which were vacant at the end of the year), 33.

Organised Congregations (besides the chief station of each pastorate), 99.

Congregations not yet organised, 129.

Total Number of Congregations, 261.

Native Preachers, 177.

Native Teachers, 90.

Theological Students, 85 (not including 9 American Reformed Students in Amoy).

Hospital Assistants, 13 (some of the Hospitals have not reported).

Hospital Students, 36.

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GROWTH OF THE CHURCH.

	Communicants	Native Preachers	Native Pastorates
December, 1855	25	—	—
„ 1877	2,117	56	1
„ 1898	5,966	134	22
October, 1902	7,844	177	33

GROWTH OF MEMBERSHIP, NOVEMBER 1, 1901, TO OCTOBER 31, 1902.

Centre	Communicants, Oct. 31, 1901	Adult baptisms	Admitted to Com- munion (Baptized in Infancy)	Received by Certificate and Restored	Total Received	Net Increase	Communicants, Oct. 31, 1902	Members under Suspension	Baptized Children	Total Mem- bership, Adults and Children
CHINA :—										
Amoy	2,158	114	22	15	151	43 ¹	2,201	51	1,294	3,546
Swatow	2,107	173	19	14	206	143	2,250	115	1,101	3,466
Hakkaland... ..	758	79	4	2	85	53	811	48	445	1,304
JAPAN :—										
Formosa	2,204	209	13	24	246	121 ²	2,325	174	1,832	4,331
STRAITS SETTLE- MENTS :—										
Singapore	291	16	2	19	37	51 ⁵ (de- crease)	240	35	144	419
INDIA :—										
Rampore Boalia, Bengal	23	—	6	—	6	6 ⁴ (de- crease)	17	—	18	35
Totals	7,541	591	66	74	731	303	7,844	423	4,834	13,101

¹ There were 100 deaths of Church Members in the Amoy field, mostly through plague.² The deaths of Church Members in Formosa also (85) were exceptionally numerous.⁵ The decrease is owing to an unusual number of removals (88), chiefly back to China.⁴ Several Christian families left the district.

[NOTES ON THE MEDICAL MISSION STATISTICS.—The number of medical missionaries given on the next page requires to be supplemented. Dr. G. Duncan Whyte has now joined Dr. Lyall in Swatow. Dr. Lyall comes home on furlough this year. Two medical missionaries are set down in the table over against Wukingfu (Drs. Riddell and McPhun). But Dr. McPhun is now beginning medical work at Samhopa in North Hakkaland, where a new hospital will ere long be built, so that Dr. Riddell is left alone in charge of the Wukingfu Hospital. Two medical missionaries are set down for Tainan. But, when Dr. Anderson returns from his furlough next autumn, he is to reside in Takow, so that Dr. J. L. Maxwell, Junr., will be left alone in charge of the Tainan Hospital. The one medical missionary in Rampore Boalia, Dr. Smith, is to be reinforced. Dr. Robert Morison has been appointed to the Rampore Boalia Mission, to which he will proceed after a residence in the Ranaghat Medical Mission in the district of Nuddea, Bengal, a large independent medical mission under the management of Mr. James Monro, who was at one time Chief Commissioner of Police in London. Dr. Muir Sandeman, who is at present at home on furlough, goes out next autumn as the Christian Endeavourers' medical missionary in Suabue. There are therefore fourteen medical men on the mission staff, exclusive of Dr. Riddell, who is also a ministerial missionary.

Dr. Lyall has not returned the number of beds in the Swatow Hospital, the new

MEDICAL MISSION STATISTICS, November 1, 1901, to October 31, 1902.

Name of Station	Medical Missionaries	Native Assistants	Native Medical Students	Hospital Beds	Hospital In-Patients		Patients seen at Home		Patients seen on Out-patients		Total Individual Patients		Total Attendances, first and return	Surgical Operations				Local Income— A. Fees B. Donations, Native C. Donations, Foreign D. Profit on Sale of Medicines	Local Expenditure				
					M.	F.	M.	F.	M.	F.	M.	F.		General	Eye	Obstetric	Dental						
CHINA.																							
FUHLEN PROVINCE:																							
Engchun ...	1	—	—	50	—	—	—	—	—	—	—	2,500	603	14,069	212	—	—	92	B. £6, C. £20	£46			
Chincheu ...	1	—	—	4	445	207	85	—	—	—	2,500	603	14,069	212	—	—	—	—	—	—			
Changpu ...	2	—	—	12	535	86	68	3,009	1,494	—	6,567	2,229	11,668	399	99	7	400	A. £55, B. £14, C. £2	£124				
CANTON PROVINCE:																							
Syafow ...	1	5	7	—	1,827	681	3,873	1,234	148	185	30	20	5,878	2,120	15,880	540	402	14	A. & B. £70, A. & C., A. £20, B. £4 10s, C. £5	—			
Chaochowfu ...	1	1	—	60	495	139	1,870	720	154	119	—	—	2,519	978	10,575	234	55	3	—	—			
Wukungfu ...	2	2	7	60	556	154	2,583	1,757	50	30	120	80	3,259	2,021	7,961	163	62	100	B. £8 13s., C. about 10s.	£32			
FORMOSA: JAPAN.																							
Taiwan ...	2 (one on fir- lough course of the year)	1 (died in the year)	6	150	998	384	4,319	2,388	81	31	—	—	5,398	2,803	24,703	155	213	—	156	A. Consular Fees, £100, Native Fees & donations, £17, B. To Gen. Fund, £47, To Special Objects, £66 B. £5, C. To General Fund, £4, To Spe- cial Objects, £2	£217		
Takow ...	Worked from Taiwan	1	—	35	482	99	885	415	6	2	—	—	1,373	516	3,926	55	294	—	33	—	—	£89	
Chianghoa (Taichu)	1	—	—	60	859	111	4,031	1,206	150	50	—	—	5,040	1,367	16,794	233	522	6	120	—	—	—	
INDIA.																							
Rampore	1	3	—	16	56	7	3,705	2,454	16	10	1,213	515	4,990	2,977	7,887	84	26	—	24	A. £5, B. £8, C. 3s., D. Profit on Sale of Medicines, 8s.	£66 15s.		
Boulia, Bengal	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	
Totals ...	12	13	36	621	6,703	1,780	25,551	11,154	898	580	4,972	2,109	37,524	15,614	113,463	2,405	1,643	80	1,167	—	—	—	—

N.B.—For notes on the above table, see the following page. There is no report from Engchun.

hospital not having been opened until the beginning of 1903, while in the old hospital there were more patients than could be properly accommodated, and it was difficult to report a precise number of hospital beds. The new hospital will have comfortable accommodation for fully 150 in-patients. Besides the Chinchew figures in the table reported by Dr. Lewis Paton, he notes that his sister, Dr. Edith Paton, treated 1,064 women during the year, 22 of them in-patients, 917 dispensary patients, and 125 seen in their own homes. The Taichu medical work was only carried on during five months of the year, the hospital having had to be closed for a considerable time, on account of a serious illness of Dr. Landsborough. Sixty beds are set down as the Taichu hospital accommodation. But thirty of these are at Toa-sia, to which place the medical work is usually transferred in the hottest months of summer.

Local expenditure includes such items as salaries of Assistants, oil and other daily requisites, gifts of food, &c., to patients, medicines bought locally and not resold.]

MISSION EDUCATIONAL STATISTICS.

	Primary Schools			High Schools		Native Teachers		Pupils						
	B.	G.	Mixed	B.	G.	M.	F.	Primary Schools			High Schools			
								B.	G.	Mixed	B.	G.		
CHINA.														
Amoy	21	6	1	1	4	24	13	312	69	46	—	318		
Swatow	25	—	14	1	—	11	8	298	—	211	30	—		
Hakkaland ..	17	1	1	1	1	14	3	240	—	—	30	—		
JAPAN.														
Formosa	8	1	—	1	—	7	3	156	54	—	53	—		
STRAITS SETTLEMENTS.														
Singapore														
INDIA.														
Rampore Boalia ...	3	2	—	1	2	7	7	46	55	—	84	62		
Totals	74	10	16	5	7	63	34	1,052	178	257	197	380		

Note.—The Amoy Boys' High School is conducted by the American Reformed Missionaries. It receives boys belonging to both our mission and theirs. The Amoy Anglo-Chinese College (with two missionary teachers, four native teachers giving their whole time and other three native teachers assisting), has 130 lads on the roll. The Amoy Theological College, in which preachers are trained (with an ordained Chinese tutor assisting Dr. McGregor), has 36 students, 9 of whom belong to the American Reformed Mission.

In Swatow an Anglo-Chinese College is about to be started. In the Theological College (with an ordained Chinese tutor assisting the missionaries) there are 17 students.

In Hakkaland there are in all 305 pupils reported, a number which probably does not include the pupils in the girls' boarding school, and a large infant school in Wukungfu, both conducted by the W.M.A. ladies. The Theological College (with an ordained Chinese tutor assisting Mr. MacIver) has 15 students.

In Formosa the Japanese are opening schools everywhere, and they have made the carrying on of some of our country schools practically impossible. The Tainan Theological College has a Chinese tutor (unordained) assisting Mr. Barclay, and has 27 students.

Of the 84 boys in the 'Upper Primary' School in Rampore Boalia, 20 attend only evening classes.

The educational work in the Swatow field and in Hakkaland and Formosa is under the supervision of three missionary teachers, Mr. Paton (Swatow), Mr. Ede (Hakkaland), and Mr. Johnson (Formosa), who conduct besides the Boys' High Schools each in his own centre.

Even though incomplete the returns are full of interest and promise.

EXTRACT FROM THE MINUTES OF THE SYNOD ON
THE REPORT OF THE COMMITTEE.

*At London, and within Regent Square Church,
on Thursday, the 7th day of May,
1903,*

Inter alia,—

The Synod called for the Report of the Committee on Foreign Missions, which was submitted by the Rev. Alexander Connell, Convener.

On his motion, it was resolved as follows:—

* The Synod receives the Report, with thanks to the Committee.

The Synod gives thanks to God for His continued favour on the work of the Mission in China, Formosa, Singapore, and India; especially for signs of freer access in China to all classes of the people; and commends to His loving comfort those portions of the native Church in China and Formosa that have suffered in exceptional measure by the hand of death during the past year.

The Synod learns with much satisfaction of the establishment of the new North Hakka centre at Samho amidst many signs of the goodwill of the people, and expresses the earnest hope that the Missionaries, Mr. Mackenzie and Dr. McPhun, may reap an abundant harvest.

The Synod offers its sincere congratulations to the Rev. James Johnston, formerly a Missionary of the Church, who this year attains his ministerial jubilee, and expresses its grateful sense of his many services and loyal sympathy in the work of our Mission.

The Synod expresses its regret at the resignation of Dr. Dalziel, one of the Church's Medical Missionaries, and offers to him its earnest thanks for six years of faithful and devoted service in the work of the Mission.

The Synod welcomes the addition to its Mission Staff of the Rev. Horace F. Wallace, M.A., B.D., Dr. George Duncan Whyte, and Dr. Robert Morison, and prays God to grant to them many years of happy success.

The Synod recognises with much thankfulness the great services being rendered to our common work by the Women's Missionary Association, and commends its example of vigour and liberality to the whole Church.

The Synod confirms the Regulations regarding the Appointment and Qualifications of Missionaries (Sections I. and II.) contained in the Handbook for Missionaries submitted by the Committee, and gives a general approval to the other contents of the Handbook.

The Synod adopts the recommendation of the Committee that ministerial and medical Missionaries and Missionary teachers, while at home on furlough, shall be Members of the Committee.

The Synod rejoices to learn of the progress being made alike in China, Formosa, and India towards a general union of the native Presbyterian Churches, and empowers its Missionaries in Rampore Boalia to enter the Presbyterian Church of India, soon to be constituted, as 'Consultative Members,' still subject only to the jurisdiction of the Home Church.

The Synod cordially commends the great Livingstonia Mission in Nyasaland to the sympathy and assistance of the Church.

The Synod offers cordial thanks to the many home workers whose services and gifts have contributed to the maintenance of its Foreign Missions, and recognises an especial debt to the Foreign Mission Deputies, the Westminster College Missionary Society, the Christian Endeavour Societies, and the Scottish Auxiliary to the China Mission.

The Synod hears with deep regret of the resignation of Mr. John Bell, the Vice-Convener, owing to reasons of health; accords to him its warmest thanks for the unstinted devotion with which for a period of twenty-eight years, five of them as Vice-Convener, his business capacity and experience have been placed at the service of the Committee and the Church; and trusts that with restored health he may return to active co-operation with a work he loves so well.

The Synod entreats the serious consideration of the whole Church to the critical financial position of the Mission, which has been crippled for years by heavy deficits, and requires an annual addition to its revenue of no less than £5,000 if the work is to be maintained on its present scale.

The Synod solemnly calls on the whole Church to turn in urgent prayer to God, that He may be pleased to stir all our hearts to such generous help that the humiliating alternative of retrenchment may be averted at a time when, in answer to many prayers, He is offering at once great opportunities and devoted men.

The Synod further asks all Ministers and Office-bearers to give a prominent place to Foreign Missions among congregational interests, urges them to make the most effectual arrangements within their bounds for the gathering of missionary contributions, and appoints in the interest of this work a general exchange of pulpits on Missionary Sunday (November 29).

And finally the Synod would anew, in a time of sore anxiety, commend its work in the Foreign Field to the care of God and to the prayerful sympathy of the whole Church.

THE LIVINGSTONIA MISSION *in account**Dr.* *For Year ended*

	<u>£</u>	<u>s.</u>	<u>d.</u>
To Amount remitted to United Free Church Treasurer	243	7	1
	<u>£243</u>	<u>7</u>	<u>1</u>

THE CHRISTIAN ENDEAVOUR SOCIETIES *in**Dr.* *For Year ended*

	<u>£</u>	<u>s.</u>	<u>d.</u>
To Salary of Rev. Dr. Sutherland... ..	320	0	0
„ Sua-Buè Mission—			
Salaries of 7 Native Preachers	\$407.00		
„ 1 Teacher	84.00		
„ 4 Chapel-Keepers	98.30		
Travelling and General Expenses	314.95		
Rents, Repairs, Building and Furnishing of Chapels	333.41		
New Site for Building	1083.40		
Dwelling-house Building	5531.25		
	<u>\$7852.31</u>		
Balance from last year	\$500.00		
Native Contributions	60.20		
Rents	30.96		
Interest, &c.	4.04		
	<u>\$595.20</u>		
	<u>\$7257.11, or 666</u>	<u>1</u>	<u>5</u>
„ Home Expenses—			
Missionary Boxes		7	10 0
Miss Mann's Travelling Expenses		8	2 11
Secretary's Expenses and Telegrams		20	12 7
		<u>1,022</u>	<u>6 11</u>
„ Balance forward		<u>625</u>	<u>9 8</u>
	<u>£1,647</u>	<u>16</u>	<u>7</u>

Audited and found correct,

ROBT. A. MCLEAN & CO., *Chartered Accountants, Auditors.*
1 Queen Victoria Street, London, E.C., February 21, 1903.

with the TREASURERSHIP COMMITTEE.

DECEMBER 31, 1902.

Cr.

	£	s.	d.	£	s.	d.
By Contributions:—						
Liverpool—Birkenhead, Trinity	11	6	3			
London North—Cambridge	5	0	0			
.. —Crouch Hill	2	0	0			
.. —Highbury	15	0	0			
.. —Highgate	0	10	0			
.. —Kensington	2	12	6			
.. —New Barnet	1	0	0			
.. —Notting Hill	20	0	0			
.. —Regent Square	35	0	0			
.. —St. John's Wood	0	5	0			
.. —Westbourne Grove	16	13	0			
Newcastle—Westmorland Road	4	0	4			
.. —South Shields, St. Paul's	5	0	0			
						118 7 1
.. Donations—						
‘M. L.’ per Rev. G. A. Johnston Ross	100	0	0			
‘A Friend.’ Tooting Congregation	25	0	0			
						125 0 0
						<u>£243 7 1</u>

account with the TREASURERSHIP COMMITTEE.

DECEMBER 31, 1902.

Cr.

	£	s.	d.	£	s.	d.
By Balance from last year				1,155	15	10
.. Societies—						
Presbytery of Berwick	24	6	9			
.. Birmingham... ..	11	12	0			
.. Bristol	20	0	0			
.. Carlisle	4	1	0			
.. Durham	20	6	0			
.. Liverpool	76	15	1			
.. London North	119	8	3			
.. London South	136	5	10			
.. Manchester	2	8	6			
.. Newcastle	39	5	9			
.. Northumberland	5	4	2			
.. Yorkshire	40	7	7			
						480 0 11
.. Donations, &c.—						
‘A Missionary Box’	0	4	0			
Readers of ‘The Christian,’ per Messrs. Morgan & Scott	2	15	0			
Marylebone Rally	5	17	7			
Sunderland Rally	1	18	0			
Gateshead United Meeting	1	5	3			
						11 19 10
						<u>£1,647 16 7</u>
.. Balance carried forward						£625 9 8

E. & O. E.
December 31, 1902.JNO. LEGGAT,
Financial Secretary.

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LONDON

THE FOREIGN MISSION FUNDS.

A CHALLENGE.

At the Queen's Hall Meeting on the 12th May, the Convener, Rev. Alex. Connell, announced that there was a deficit on last year's account of over £2,000 after the 'Working Balance' had been spent; and, further, that the Committee was faced with an annually recurring deficit of about £5,000. It was therefore necessary to make a special effort, short, sharp, and triumphant, or else face the ignominy of retreat—a course which he was sure the Church would not face. Something like £7,000 would need to be raised in order to replace the 'Working Balance' and clear off the deficit. A few friends of the Mission had put it into his power to give the following challenge:—

An offer of	£5	if 199	others do the same,	making	£1,000
Another	„	£10	if 99	„ „ „ „	£1,000
„	„	£20	if 49	„ „ „ „	£1,000
„	„	£50	if 19	„ „ „ „	£1,000
„	„	£100	if 9	„ „ „ „	£1,000
„	„	£250	if 3	„ „ „ „	£1,000

and, provided these £6,000 are raised by 31st December next, a further £1,000 is promised.

If this fund were raised by a special effort, and without delay, the hands of the Committee would be free to organise and stimulate regular Congregational contributions, for it is there the permanent increase must be looked for. It is especially asked that nothing be diverted from ordinary Congregational contributions for this special fund. Congregational and Sunday-school offerings must be increased by more than one-third over and above the special effort if the situation is to be retrieved. Of course, for the special effort, smaller or larger sums than those mentioned will be heartily welcomed.

* * * CONTRIBUTIONS marked 'Challenge' should be sent to the Financial Secretary of the Church, Mr. John Leggat, 7 East India Avenue, London, E.C.